THE GENERAL BIOGRAPHICAL DICTIONARY:

CONTAINING

HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES AND WRITINGS

OF THE

MOST EMINENT PERSONS

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME.

A NEW EDITION,

REVISED AND ENLARGED BY

ALEXANDER CHALMERS, F. S. A.

VOL. XIII.

LONDON:

PRINTED FOR J. NICHOLS AND SON; F. C. AND J. RIVINGTON; T. PAYNE; OTRIDGE AND SON; G. AND W. NICOL; WILKIE AND ROBINSON; J. WALKER; R. LEA; W. LOWNDES; WHITE, COCHRANE, AND CO.; T. EGERTON; LACKINGTON, ALLEN, AND CO.; J. CARPENTER; LONGMAN, HURST, REES, ORME, AND BROWN; CADELL AND DAVIES; C. LAW; J. BOOKER; J. CUTHELL; CLARKE AND SONS; J. AND A. ARCH; J. HARRIS; BLACK, PARRY, AND CO.; J. BOOTH; J. MAWMAN; GALE, CURTIS, AND FENNER; R. H. EVANS; J. HATCHARD; R. BALDWIN; CRADOCK AND JOY; E. BENTLEY; J. FAULDER; OGLE AND CO.; J. DEIGHTON AND SON, CAMBRIDGE; CONSTABLE AND CO. EDINBURGH; AND WILSON AND SON, YORK.

1814.

A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

EACHARD (JOHN), master of Catharine-hall, in the university of Cambridge, and author of several ingenious works, was descended from a good family in the county of Suffolk, and born about 1636. Having been carefully instructed in grammar and classical literature, he was sent to Catharine-hall, in the university of Cambridge, where he was admitted on the 10th of May, 1653. He took the degree of B. A. in 1656, was elected fellow of his college in 1658, and in 1660 became M. A. We meet with no farther particulars about him till 1670, when he published, but without his name, "The Grounds and Occasions of the Contempt of the Clergy and Religion enquired into. In a letter to R. L." This piece had a very rapid sale, and passed through many editions. It was attacked by an anonymous writer the following year, in "An Answer to a Letter of Enquiry into the Grounds," &c. and by Barnabas Oley, and several others; particularly the famous Dr. John Owen, in a preface to some sermons of W. Bridge. Eachard replied to the first of his answerers in a piece entitled "Some Observations upon the Answer to an Enquiry into the Grounds and Occasions of the Contempt of the Clergy: with some additions. In a second letter to R. L." In 1671 he published, "Mr. Hobbes's State of Nature considered: in a dialogue between Philautus and Timothy. To which are added, five letters from the author of "The Grounds and Occasions of the Contempt of

the Clergy." In these letters he animadverted, with his usual facetiousness, on several of the answerers of his first performance. He soon after published some farther remarks on the writings of Hobbes, in "A second Dialogue between Philautus and Timothy." On the death of Dr. John Lightfoot, in 1675, Mr. Eachard was chosen in his room master of Catharine-hall; and in the year following he was created D. D. by royal mandamus. It does not appear that he produced any literary works after being raised to this station; but it is said that he executed the trust reposed in him, of master of his college, with the utmost care and fidelity, and to the general satisfaction of the whole university. He was extremely desirous to have rebuilt the greatest part, if not the whole, of Catharine-hall, which had fallen into decay: but he died before he could accomplish any part of that design, except the master's lodge. He contributed, however, largely towards rebuilding the whole; and was very assiduous in procuring donations for it from his learned or wealthy friends. He died on the 7th of July, 1697, and was interred in the chapel of Catharine-hall, with an elegant Latin inscription, said to have been more recently added by the late Dr. Farmer.

Dr. Eachard's pieces, excepting his second Dialogue on the writings of Hobbes, have been several times printed together in one volume, 8vo; but the most complete edition, and which contains that Dialogue, is that published by T. Davies, in 1774, in 3 vols. 12mo, with a life of him, written by Davies, with the assistance of Dr. Johnson and Dr. Farmer.

Though Dr. Eachard's works abound with wit and humour, he is said to have failed remarkably when he attempted to write in a serious manner. Mr. Baker, of St. John's college, Cambridge, in a blank leaf of his copy of Eachard's "Letter to R. L." observes, that he went to St. Mary's with great expectation to hear him preach, but was never more disappointed. And dean Swift says, "I have known men happy enough at ridicule, who, upon grave subjects, were perfectly stupid; of which Dr. Eachard, of Cambridge, who writ 'The Contempt of the Clergy,' was a great instance." It is remarked by Mr. Granger, and Dr. Warton, that the works of Dr. Eachard had been evidently studied by Swift. Dr. Eachard's wit, however, was applied to the best of purposes; for although some

parts of his "Grounds of the Contempt, &c." may be mistaken, he cannot be too highly praised for turning the philosophy of Hobbes into contempt.

In the catalogue of the printed books in the British museum, a piece is attributed to Dr. Eachard, which was published in 1673, in 12mo, under the following title: "A free and impartial enquiry into the causes of that very great esteem and honour that the Nonconforming Preachers are generally in with their followers. In a letter to his honoured friend, H. M. By a lover of the church of England and unfeigned piety." But if written by Dr. Eachard, it certainly has not his wit, or his manner.[1]

EAGLESFIELD. See EGGLESFIELD.

EADMER, or EDMER, the faithful friend and historian of archbishop Anselm, was an Englishman, who flourished in the twelfth century, but we have no information respecting his parents, or the particular time and place of his nativity. He received a learned education, and very early discovered a taste for history, by recording every remarkable event that came to his knowledge. Being a monk in the cathedral of Canterbury, he had the happiness to become the bosom friend and inseparable companion of the two archbishops of that see, St. Anselm, and his successor Ralph. To the former of these he was appointed spiritual director by the pope; and that prelate would do nothing without his permission. In 1120 he was elected bishop of St. Andrew's, by the particular desire of Alexander I. king of Scotland; but on the very day after his election, an unhappy dispute arose between the king and him respecting his consecration. Eadmer would be consecrated by the archbishop of Canterbury, whom he regarded as primate of all Britain, while Alexander contended that the see of Canterbury had no pre-eminence over that of St. Andrew's. After many conferences, their dispute becoming more warm, Eadmer abandoned his bishopric, and returned to England, where he was kindly received by the archbishop and clergy of Canterbury, who yet thought him too precipitate in leaving his bishopric. Eadmer at last appears to have been of the same opinion, and wrote a long and submissive letter to the king of Scotland, but without producing the desired effect. Wharton fixes his death in 1124, which was not long after this

[1] Life prefixed to his works.—Biog. Brit.

affair, and the very year in which the bishopric of St. Andrew's was filled up. Eadmer is now best known for his history of the affairs of England in his own time, from 1066 to 1122, in which he has inserted many original papers, and preserved many important facts that are nowhere else to be found. This work has been highly commended, both by ancient and modern writers, for its authenticity, as well as for regularity of composition and purity of style. It is indeed more free from legendary tales than any other work of this period, and affords many proofs of the learning, good sense, sincerity and candour of its author. The best edition is that by Selden, under the title of "Eadmeri monachi Cantuarensis Historiæ Novorum, sive sui Sæculi, Libri Sex," Lond. 1623, fol. His other works are, 1. A Life of St. Anselm, from 1093 to 1109, often printed with the works of that archbishop, and by Wharton in the "Anglia Sacra." 2. The Lives of St. Willfrid, St. Oswald, St. Dunstan, &c. &c. and others inserted in the "Anglia Sacra," or enumerated by his biographers, as in print or manuscript.[1]

EARLE (JABEZ), a dissenting minister of considerable note, was born about 1676, and educated among the dissenters. Of his personal history we have little information. He officiated in the meetings in London between sixty and seventy years, and died in 1768. During this long life, he had never experienced a moment's ill health. He would scarcely have known what pain was, had he not once broke his arm. He preached to the last Sunday of his life, and died suddenly in his chair, without a groan or sigh. All his faculties continued in great perfection, excepting his eye-sight, which failed him some time before his death. He was remarkable for a vivacity and cheerfulness of temper, which never forsook him to his latest breath; and he abounded in pleasant stories. He had published in his earlier days several occasional sermons, some of them preached at Salters'-hall meeting, a "Treatise on the Sacrament," 1707, 8vo, and a small collection of poems, in Latin and English. His chief excellence, as a scholar, was in classical learning. When he was above ninety years old, he would repeat, with the greatest readiness and fluency, a hundred verses or more from Homer, Virgil,

[1] Tanner.—Bale.—Pits.—Moreri.—Selden's Preface.—Henry's Hist. of Great Britain.

Horace, Juvenal, or others of the ancient poets, upon their being at any time occasionally mentioned.[1]

EARLE or EARLES (JOHN), successively bishop of Worcester and Salisbury, was born at York in the year 1601, and entered of Merton-college, Oxford, in 1620, where he became M. A. in 1624, was senior proctor in 1631, and about that time was created chaplain to Philip earl of Pembroke, who presented him with the living of Bishopston, in Wiltshire. He was afterwards appointed chaplain and tutor to prince Charles, and chancellor of the cathedral of Salisbury. For his steady adherence to the royal cause, he was deprived of every thing he possessed, and at length was compelled to fly into exile with Charles II. who made him his chaplain, and clerk of the closet. He was intimate with Dr. Morley, afterwards bishop of Winchester, and lived with him a year at Antwerp, in sir Charles Cotterel's house, who was master of the ceremonies; thence he went into France, and attended James, duke of York. On the restoration he was made dean of Westminster, and on Nov. 30, 1662, was consecrated bishop of Worcester, and in Sept. of the following year, was removed to the see of Salisbury, on the translation of Dr. Henchman to London. In 1665 he attended the king and queen to Oxford, who had left London on account of the plague. Here he lodged in University-college, and died Nov. 17, of the same year. He was buried in Merton-college chapel, near the high altar, where, on a monument of black and white marble, is a Latin inscription to his memory. Walton sums up his character by saying that since the death of the celebrated Hooker, none have lived "whom God hath blest with more innocent wisdom, more sanctified learning, or a more pious, peaceable, primitive temper." When the nonconformist clergy stepped forward to administer to the relief of the dying in the great plague, what is called the Five-mile Act was passed, forbidding them, unless they took an oath against taking up arms on any pretence whatever, &c. to come within five miles of any city or town. Our prelate before his death declared himself much against this act. Burnet, who informs us of this, adds, that "he was the man of all the clergy for whom the king had the greatest esteem."

Bishop Earle wrote an "Elegy upon Mr. Francis Beau-

[1] Biog. Brit. vol. I. p. 177.

mont," afterwards printed at the end of Beaumont's Poems, London, 1640, 4to. He translated also from the English into Latin, the "Eikon Basilike," which he entitled "Imago regis Caroli, in illis suis Ærumnis et Solitudine," Hague, 1649, and Hooker's Ecclesiastical Polity, which was destroyed by the carelessness of his servants. But his principal work, of which a very neat and accurate edition was lately superintended by Mr. Philip Bliss, fellow of St. John's college, Oxford, and published in 1811, is his "Microcosmographie, or a Peece of the World discovered, in essays and characters," a work of great humour and knowledge of the world, and which throws much light on the manners of the times. It appears to have been in his life-time uncommonly popular, as a sixth edition was published in 1630. As his name was not to it, Langbaine attributed it to Edward Blount, a bookseller in St. Paul's Church-yard, who was only the publisher.[1]

EARLE (William Benson), a very munificent benefactor, was born at Shaftesbury, July 7, 1740. He was possessed of literary endowments of the highest order; well versed in the whole circle of the belles lettres; and had an exquisite taste for music; yet while his time and talents seemed devoted to these engaging pursuits, amidst them he forgot not the humble and lowly, but was ever relieving their necessities, and lessening their wants. The following bequests afford striking proofs of his extensive liberality. To the matrons of Bishop Seth Ward's college in the Close, he bequeathed the sum of two thousand guineas. To St. George's hospital, Hyde-park-corner, to Hetheringham's charity for the relief of the blind, to the Philanthropic society, and to the fund for the relief of decayed Musicians, a contingent legacy of one thousand guineas each. To the three hospitals established in Winchester, Salisbury, and Bristol, one hundred guineas each. To the respective parishes of the Close, St. Edmund, St. Thomas, and St. Martin in Salisbury, fifty guineas each. For different charitable purposes in the parish of Grately, Hants, the sum of four hundred guineas; and to the poor cottagers in Grately, his tenants, the fee simple of their cottages; and to the parish of North Stoke, in Somersetshire, thirty gui-

[1] Ath. Ox. vol. II.—Burnet's Own Times.—Salmon's Lives of the Bishops.—Cens. Lit. vol. II.—Lloyd's Memoirs, 604.—Dean Barwick's Life; see Index.—Life of Lord Clarendon, p. 40, 8vo edit.—Letters from the Bodleian Library, 1813, 8vo.

neas. As a man of literature, and a friend to the arts, he also bequeathed to the royal society, two hundred guineas; to the society of antiquaries, two hundred guineas; and to the president of the society for the encouragement of arts, manufactures, &c. two hundred guineas, all for the purchase of books for the public libraries of those three respectable societies. To the Bath agricultural society he gave one hundred guineas. Wishing to add a beauty to the many which now adorn one of the finest Gothic structures in the world, he also bequeathed the sum of four hundred guineas for erecting a window of painted glass in the great west nave of Salisbury cathedral. To encourage the art he loved, and give a grateful testimony of his partiality to the Salisbury concert, he left an annual subscription of five guineas for ten years, towards its support; and a further sum of one hundred and fifty guineas for the three next triennial musical festivals at Salisbury, after his decease. Besides the above public legacies, he amply remembered his friends, and bequeathed many others, with a view to the encouragement of merit, and the reward of industry and goodness. He died the 21st of March, 1796, at his house in the Close, Salisbury; and on the 30th his remains were privately interred in the parish-church of Newton Toney, near those of his ancestors, his own positive injunctions having prevented those public marks of respect to his memory, which would otherwise have been paid on the melancholy occasion by his numerous friends.

In 1775, Mr. Earle reprinted from a scarce pamphlet, "An exact relation of the famous earthquake and eruption of Mount Ætna, in 1669," to which he added a letter from himself to lord Lyttelton, containing a description of the "late great eruption of Mount Ætna, in 1766." Of this he had been an eye-witness, and his description is minute, classical, and elegant.[1]

EATON (JOHN), an English divine, reckoned by some the founder of Antinomianism, was a native of Kent, where he was born in 1575, and studied at Oxford, being the first of Blount's exhibitioners in Trinity-college, to which he was admitted in 1690. He took his degree of M. A. in 1603, and entering into holy orders, officiated as a curate for several years, and at length, in 1625, was

1 Gent. Mag. 1796.

made minister and preacher at Wickham Market, in Suffolk, where he died and was buried in 1641. His works are, 1. "The discovery of a most dangerous dead faith," Lond. 1641, 12mo; and 2. "The Honeycomb of free justification," Lond. 1642, 4to, published by Robert Lancaster, who informs us in his preface that "the author's faith, zeal, and diligence in doing his calling, and his faith, patience, and cheerfulness in suffering for the same," were highly exemplary. It appears that he was imprisoned in the Gate-house, Westminster, for his book on justification; and Neal admits that he committed some mistakes in his assertions about the doctrines of grace. Echard gives him in other respects a favourable character.[1]

EBERHARD (John Augustine), a Swedish divine, who became professor of philosophy at the university of Halle, and died at Stockholm, Jan. 6, 1796, in the sixty-ninth year of his age, was a member of several learned societies, and owed much of his reputation to a work he published in German, called "An Inquiry into the doctrine respecting the salvation of Heathens," or "The New apology for Socrates," which was translated from German into French by Dumas, and published at Amsterdam in 1773, 8vo. It contains also a defence of Marmontel's "Belisarius," which at that time had occasioned a controversy in Holland and Germany. Eberhard had among his countrymen the reputation of a man who was a powerful advocate for revealed religion in its original simplicity.[2]

EBERT (John Arnold), who was born at Hamburgh Feb. 8, 1725, is ranked among the revivers of true literary taste in Germany, in which undertaking, he associated with Gartner, Schlegel, Cramer, Gellert, Rabener, Schmidt, Klopstock, &c. who used to communicate their works to each other, and diffuse various knowledge by means of periodical papers. Ebert was professor of the Carolinean Institute at Brunswick, and in high esteem with the duke, who made him a canon of St. Cyriac, and afterwards conferred on him the title of counsellor. He wrote with equal elegance in prose and verse, and his songs are much esteemed in Germany. Besides many contributions to the periodical journals, he published two volumes of "Poems" at Hamburgh, the one in 1789, and the other in 1795, 8vo.

[1] Ath. Ox. vol. II.—Neal's Puritans.—Echard's Hist. of England.
[2] Dict. Hist.

He was well acquainted with the English language and English literature, and translated into German, Young's "Night Thoughts," and Glover's "Leonidas," both which, we are told, are well executed. This writer died at Brunswick March 19, 1795.[1]

EBERTUS (Theodore), a learned professor at Francfort upon Oder, in the seventeenth century, and rector of that university in 1618 and 1627, acquired a considerable name, among oriental scholars particularly, by his works; the principal of which are: "Juvenilia philosophica," Franc. 1616, 4to; "Poetica Hebraica," Lips. 1628, 8vo; "Elogia Jurisconsultorum et politicorum centum illustrium, qui Sanctam Hebræam Linguam aliasque ejus propagines orientales propagarunt, auxerunt, promoverunt," Lips. 1628, 8vo, &c. He had a great enthusiasm for the study of the Hebrew language, and the other oriental languages connected with it, and wrote this collection of eulogies in compliment to other eminent scholars who had succeeded in the same pursuit. Moreri mentions another of his works, but without giving the date, entitled "Speculum Morale."[2]

EBERUS (Paul), one of the early reformers, was born at Kitzingen in Franconia, Nov. 8, 1511, and was first educated in the college at Anspach. In 1525 he went to Nuremberg, and in 1532 the senate of that city sent him to Wittemberg, where he took his master's degree in 1536. As he wrote a fair hand, Melancthon employed him as his amanuensis, and finding in him talents of a superior order, consulted him on all his undertakings, which made him be called by some, "Philip's Repertory." In 1544 he was appointed to the professorship of philosophy, and in 1556 to that of Hebrew, and this last year he took orders. Some time after he was sent to the college of Worms, along with Melancthon; and in 1558 was appointed first pastor of Wittemberg, in the room of Bugenhagius. He took the degree of doctor in 1559, and in 1568 went to Anspach, with Paul Crellius, to allay some disputes that had arisen among the clergy of that place. In this attempt he gave so much satisfaction to prince George Frederick, that he rewarded him liberally, and settled a pension on his son. He died Dec. 20, 1589. After the death of Melancthon, he was regarded as the first of his disciples who were

[1] Dict. Hist.

[2] L'Avocat.—Moreri.

usually called Crypto-Calvinists, from being somewhat tacit and moderate in their principles. He was a man of great learning, and an eloquent preacher. The only works mentioned by his biographers are: "Expositio Evangelior. Dominicalium;" "Calendarium Historicum," Wittem. 1550, 8vo, reprinted at Basil the same year; "Historia populi Judaici à reditu Babylonico ad Hierosolymæ excidium;" and "Hymni sacri vernaculè editi," for the use of his church, where they long continued to be sung.[1]

EBION, from whom the sect of the Ebionites are called, lived about the year 72, and against him, as some say, St. John wrote his gospel. Others are of opinion, that they did not derive their name from the head of their sect, but from the Hebrew word ebion, which signifies a poor despicable man; either because they were poor themselves, or because they had low and dishonourable sentiments of Jesus Christ. Irenæus, in describing the heresy of the Ebionites, takes no notice of Ebion: and the silence of this father, together with the testimonies of Eusebius and Origen, make it probable that Ebion is only an imaginary name, or might possibly belong to Cerinthus. For Epiphanius, speaking of Ebion, tells the same story of him that is told of Cerinthus, viz. that of St. John's hastening out of the bath when Cerinthus came in, for fear the building should fall upon him; and assures us also of his preaching in Palestine and Asia, which likewise agrees with Cerinthus's history.

The Ebionites maintained, that Jesus Christ was only a mere man, descended from Joseph and Mary. They received no other gospel than that of St. Matthew, which they had in Hebrew, but very maimed and interpolated; and this they called the Gospel according to the Hebrews. They rejected the rest of the New Testament, and especially the epistles of Paul, looking upon this apostle as an apostate from the law: for they held, that every body was obliged to observe the Mosaic law. They made Saturday and Sunday equal holidays: they bathed themselves every day like the Jews, and worshipped Jerusalem as the house of God. They called their meetings synagogues, and not churches; and celebrated their mysteries every year with unleavened bread. They received the Pentateuch for canonical scripture, but not all of it. They had a venera-

[1] Melchior Adam.—Freheri Theatrum.—Moreri.

tion for the old patriarchs, but despised the prophets. They made use of forged Acts of the Apostles, as St. Peter's travels, and many other apocryphal books. They held also the superstitions of their ancestors, and the ceremonies and traditions which the Pharisees presumptuously added to the law. The learned Mr. Jones looked upon the Ebionites and Nazarenes as differing very little from one another. He attributes to them both much the same doctrines, and alleges, that the Ebionites had only made some small additions to the old Nazarene system.[1]

ECCARD, or ECKHARD (John George), a German historian and antiquary, was born at Duingen in the duchy of Brunswick, Sept. 7, 1674. After studying for some time at Brunswick and Helmstadt, where he made very distinguished progress in the belles lettres and history, he became secretary to the count de Flemming in Poland; and there became acquainted with the celebrated Leibnitz, by whose interest he was appointed professor of history at Helmstadt. After Leibnitz's death, he was appointed professor at Hanover, where he published some of his works. Although this place was lucrative, he here contracted debts, and his creditors having laid hold of a part of his salary to liquidate some of these, he privately quitted Hanover in 1723, where he left his family, and the following year embraced the religion of popery at Cologne. He then passed some time in the monastery of Corvey in Westphalia; and the Jesuits being very proud of their convert, sent him advantageous offers to settle at Vienna, Passau, or Wurtzbourg. He chose the latter, and was appointed the bishop's counsel, historiographer, and keeper of the archives and library, and the emperor afterwards granted him letters of nobility. Pope Innocent XIII. seems also to have been delighted with his conversion, although his embarrassed circumstances appear to have been the chief cause of it. He died in the month of February 1730; and whatever may be thought of his religious principles, no doubt can be entertained of his extensive learning and knowledge of history. He wrote, 1. "Historia studii etymologici linguæ Germanicæ," Hanover, 1711, 8vo. 2. "De usu et præstantia studii etymologici linguæ Germanicæ." 3. "Corpus historicum medii ævi," Leipsic, 1723, 2 vols. fol. a work on which the abbé Lenglet be-

[1] Lardner's Works.—Mosheim's Ch. Hist. &c.

stows high praise, as very curious and well-digested. 4. "Origines Habsburgo-Austriacæ," Leipsic, 1721, folio. 5. "Leges Francorum et Ripuariorum," &c. ibid. 1730, fol. 6. "Historia genealogica principum Saxoniæ superioris, necnon origines Anhaltinæ et Sabaudicæ," ibid. 1722, fol. 7. "Cathechesis theotisca monachi Weissenburgensis, interpretatione illustrata." 8. "Leibnitzii collectanea etymologica." 9. "Brevis ad historiam Germaniæ introductio." 10. "Programma de antiquissimo Helmstadii statu," Helmstadt, 1709. 11. "De diplomate Caroli magni pro scholis Osnaburgensibus Græcis et Latinis." 12. "Animadversiones historicæ et criticæ in Joannis Frederici Schannati diœcesim et hierarchiam Fuldensem." 13. "Annales Franciæ orientalis et episcopatus Wurceburgensis," 2 vols. 1731. 14. "De origine Germanorum," Gottingen, 1750, 4to. He wrote also some numismatical tracts, &c.[1]

ECCHELLENSIS (Abraham), a learned Maronite of the seventeenth century, was professor of Syriac and Arabic in the royal college at Paris, to which city he had been invited from Rome by M. le Jay, that he might supply the place of Gabriel Sionita, another Maronite, whom he had employed in his edition of the Polyglot Bible. Gabriel Sionita complained to the parliament, abused his countryman, and involved him in difficulties, which made much noise. The abilities of Ecchellensis were also attacked by M. de Flavigny, a learned doctor of the house and society of the Sorbonne, and they wrote with much unbecoming warmth against each other. There is, however, no doubt but that Ecchellensis was well acquainted with the Arabic and Syriac languages. The congregation *de propaganda Fidei* associated him, 1636, with those whom they employed to translate the Bible into Arabic; and, recalling him from Paris, appointed him professor of Oriental languages at Rome. It was at that time that the grand duke, Ferdinand II. engaged Eccheliensis to translate the 5th, 6th, and 7th books of the Conics of Apollonius from Arabic into Latin, in which he was assisted by the celebrated John Alphonso Borelli, who added commentaries to them. The whole is printed with Archimedes "De Assumptis," Florence, 1661, fol. Abraham Ecchellensis died at Rome, 1664, leaving many other works, in which he combines the

[1] Moreri.—Saxii Onomasticon.

sentiments of the Orientals with those of the church of Rome against the Protestants; "Euthychius vindicatus," against Selden and Hottinger, Rome, 1661, 4to; "Remarks on the Catalogue of Chaldee Writers composed by Ebed-jesu, and published at Rome," 1653; "Chronicon Orientale," printed at the Louvre, 1651, fol. which is joined to the Byzantine; "Institutio ling. Syriacæ," Rome, 1628, 12mo; "Synopsis Philosophiæ Orientalium," Paris, 1641, 4to; "Versio Durrhamani de medicis virtutibus Animalium, Plantarum, et Gemmarum," Paris, 1647, 8vo.[1]

ECCLES (SOLOMON), an English musician, was much admired for many years for his surprising skill on several instruments, but while in the zenith of his fame, became a quaker, and practised so many follies in this new profession that he was the ridicule of the whole town. He burnt his lute and his violins, and by meditation found out a new expedient for ascertaining the true religion; this was, to collect under one roof the most virtuous men of the several sects that divide Christianity; who should unanimously fall to prayer for seven days without taking any nourishment. "Then," said he, "those on whom the spirit of God shall manifest itself in a sensible manner, that is to say, by the trembling of the limbs, and interior illuminations, may oblige the rest to subscribe to their decisions." He found, however, none that would put this strange conceit to the trial; and while he persisted in propagating his folly, his prophecies, his invectives, his pretended miracles, only served to pass him from one prison into another: till at length, by this sort of discipline he was brought to confess the vanity of his prophecies, and he finished his life in tranquillity, but without religion. He died about the close of the seventeenth century.[2]

ECCLES (JOHN) was the son of the preceding, and from the instructions of his father became an eminent and popular composer for the theatre, furnishing it with act tunes, dance tunes, and incidental songs, in most of the new comedies, after the death of Purcell. The air which he set to "A Soldier and a Sailor," sung by Ben, in Congreve's comedy of "Love for Love," is so truly original and characteristic, that it can never be superseded for any other air. He set an ode, written by Congreve for St.

[1] Moreri.—Gen. Dict.—Saxii Onomast. [2] Preceding edit. of this Dict.

Cecilia's day in 1701. He likewise set Congreve's "Judgment of Paris," when there was a contention for prizes, and gained the second, of 50 guineas. Several of his single songs were the best of the time, and have still the merit of originality. In his slightest compositions, whether catch, ballad, or rope-dancing tune, there is some mark of genius. Upon the death of Dr. Staggins, about 1698, Eccles, at a very early period of his professional life, was appointed master of queen Anne's band; and after the decease of Dr. Crofts, in 1727, he seems only to have set the odes, and to have retired from all other professional employments to Kingston, for the convenience of angling, in which amusement he appears to have been as much delighted as Walton. He died in 1735, and was succeeded as master of the king's band, and composer to his majesty, by Dr. Green.

Eccles had two brothers: HENRY, a performer on the violin, said to have been in the king of France's band, and to have been the author of twelve excellent solos for his own instrument, printed at Paris, 1720; and THOMAS, who had been taught the violin by Henry, and had the character of a very fine player, but preferred the life of a strolling fidler at taverns to that of a regular professor, and was more fond of drinking than either of good company or clean linen. He seems to have been one of the last vagrant bards, who used to inquire at taverns if there were any gentlemen in the house who wished to hear music? Since smoking has been discontinued, few evenings are spent in taverns, which has diminished the number of modern minstrels, particularly such as are as well qualified to amuse good company and lovers of music as Tom Eccles, who used to regale his hearers with Corelli's solos and Handel's best opera songs, which he executed with precision and sweetness of tone, equal to the most eminent performers of the time. *He survived his brother, John, more than twenty years; and continued to officiate as a priest of Bacchus to the last.[1]

ECHARD (JAMES), an useful French biographer, was born at Rouen, Sept. 22, 1644, and entered among the Dominicans in 1660, whose order he has celebrated to posterity by writing the lives of their authors, under the title "Scriptores ordinis Prædicatorum recensiti, notisque

[1] Hawkins's History of Music.—Rees's Cyclopædia.

historicis et criticis illustrati," Paris, 1719—1721, 2 vols. fol. It is a work of great accuracy, as he inserted nothing without referring to good authority, and he is very correct in the bibliographical part. Quetif, also a Dominican, who died in 1698, had begun this work, but had made so little progress, that the whole merit may be ascribed to father Echard, who died at Paris, March 15, 1724.[1]

ECHARD (LAURENCE), a clergyman, and author of several historical and other works, was nearly related to Dr. John Eachard, although they chose to spell the name differently. He was born at Cassam, near Beccles, in Suffolk, about 1671, and was the son of a clergyman, who, by the death of an elder brother, became possessed of a good estate in that county. Having passed through a course of grammar-learning, he was sent to Christ's college, Cambridge, and, in 1691, he took the degree of bachelor of arts, and that of master in 1695. He afterwards entered into holy orders, and was ordained by More, bishop of Norwich, being presented for ordination by Whiston, then the bishop's chaplain, who says that his character was unexceptionable. Echard then was promoted to the livings of Welton and Elkinton, in Lincolnshire, where he spent above twenty years of his life; and, during that time, he published a variety of works. One of his first publications was, "The Roman History, from the building of the City to the perfect Settlement of the Empire by Augustus Cæsar." This was so well received, that the fourth edition, in one volume 8vo, was published in 1699. He also published "The History, from the Settlement of the Empire, by Augustus Cæsar, to the removal of the Imperial Seat of Constantine the Great," said to be "for the use of his highness the duke of Gloucester," to whom it was dedicated; and the second edition, in 8vo, was printed in 1699. Two continuations of this work, one of which was revised by Mr. Echard, were afterwards published in 3 vols. 8vo. In 1702, our author published, in folio, with a dedication to queen Anne, "A General Ecclesiastical History, from the Nativity of our blessed Saviour to the first establishment of Christianity by Human Laws, under the emperor Constantine the Great. Containing the space of about 313 years. With so much of the Jewish and Roman History as is necessary and convenient to illustrate the work. To

which is added, a large chronological table of all the Roman and Ecclesiastical affairs, included in the same period of time." This work was so well received, that the sixth edition of it was published in 1722, in 2 vols. 8vo. Dean Prideaux says, that it is the best of its kind in the English tongue.

In 1707, when he was become prebendary of Lincoln, and chaplain to the bishop of that diocese, he published, in one volume folio, "The History of England: from the first entrance of Julius Cæsar and the Romans to the end of the reign of king James the First," dedicated to the duke of Ormond; by whom, he informs us in the dedication, he was excited to engage in the undertaking. In his preface, he gives some account of the materials and authors from which his work was collected. He particularly enumerates the Roman, Saxon, English, and monkish historians; together with Hall, Grafton, Polydore Vergil, Holinshed, Stow, Speed, Baker, Brady, and Tyrrell; and, among the writers of particular lives and reigns, he mentions Barnes, Howard, Goodwin, Camden, Bacon, Herbert, and Habington. "From all these several writers," says he, "and many others, I have collected and formed this present history; always taking the liberty either to copy or to imitate any parts of them, if I found them really conducing to the usefulness or the ornament of my work. And, from all these, I have compiled an history as full, comprehensive, and complete, as I could bring into the compass of the proposed size and bigness. And, that nothing might be wanting, I have all the way enriched it with the best and wisest sayings of great men, that I could find in larger volumes, and likewise with such short moral reflections, and such proper characters of men, as might give life as well as add instruction to the history."

In 1712, Mr. Echard was installed archdeacon of Stowe; and, in 1718, he published the second and third volumes of his History of England, which brings it down to the revolution. To these volumes he prefixed a dedication to king George the First. The same year, Dr. Edmund Calamy published, in 8vo, "A Letter to Mr. archdeacon Echard, upon occasion of his History of England: wherein the true principles of the Revolution are defended, the Whigs and Dissenters vindicated, several persons of distinction cleared from aspersions, and a number of historical mistakes

rectified." In this piece the author has made a variety of what he reckons remarks on the misrepresentations in Echard's History; though he acknowledges it to be, in several respects, a work of considerable merit. "When I became your reader," says he, "I was ready to make all the candid allowances you can desire. According to your own motion, I perused your work in order as it was written; and not by leaps, and starts, and distant parcels. And, now I have gone through the whole, am so little inclined to detract from you, that I can freely say a great deal in your commendation. The clearness of your method, and the perspicuity of your language, are two very great excellencies, which I admire. I am singularly pleased with the refreshing divisions of your matter, and the chronological distinction of the several parts of your history. I neither make any objections against the form of it as irregular or disproportionate, nor the general method as intricate and confused, nor the colouring as weak and unaffecting, nor the style as mean, flat, and insipid; which are the things about which you appear peculiarly concerned. And yet I thought a public animadversion both proper and necessary, and can meet with none of your readers, how different soever in their sentiments, views, and principles, but what herein agree." Dr. Calamy also speaks of the "smooth and polite way" in which Mr. Echard's History is written; and says, that it has several beauties above many that had gone before him. But he adds, that he reckons his first volume to be by much the best of the three. It was also attacked, but with less candour, by Oldmixon in his "Critical History of England," and his "History of the Stuarts."

This History of England was at first, in general, well received, and passed through several editions; but it appears to have greatly sunk in reputation after the publication of Rapin. Echard related facts with perspicuity, whatever objection may be made to his political bias; and his work is rendered the more entertaining by short characters of the most eminent literary men in the different periods of his history.

In 1719 he published, in a thin volume, 8vo, "Maxims and Discourses, moral and divine: taken from the works of archbishop Tillotson, and methodized and connected." He was presented by king George I. to the livings of Rendlesham, Sudborn, and Alford, in Suffolk; at which places

he lived about eight years; but in a continual ill state of health. Finding himself grow worse, and being advised to go to Scarborough for the benefit of the waters, he set out, but, declining very fast, he was unable to proceed farther than Lincoln, where soon after his arrival, going out to take the air, he died in his chariot, on the 16th of August, 1730, and was interred in the chancel of St. Mary Magdalen's church, but without any monument or memorial of him. He was a member of the Society of Antiquaries. He married two wives; first, Jane, daughter to the rev. Mr. Potter, of Yorkshire; and, secondly, a daughter of Mr. Robert Wooley, a gentleman of Lincolnshire: but he had no children by either of them.

Besides the works already mentioned, Mr. Echard was also the author of "A History of the Revolution in 1688," one volume, 8vo; of "The Gazetteer's or Newsman's Interpreter, being a Geographical Index of all the considerable cities, &c. in Europe," &c. of which the eleventh edition, in 12mo, was published in 1716; and of "A Description of Ireland," Lond. 1691, 12mo. He likewise published a translation of three comedies of Plautus, being the Amphitryon, Epidicus, and Rudens. Of this the second edition was published in 1716. He had also some share in a translation of Terence, but the language of this and of his Plautus is vulgar and degrading. The ninth edition of the translation of Terence, which is said to be "by Mr. Lawrence Echard, and others," was published in 12mo, in 1741.[1]

ECKHEL (JOSEPH HILARY), an eminent antiquary and medallist, was born at Entzesfield in Austria, Jan. 13, 1737, and in 1751 entered the order of the Jesuits at Vienna, with whom he studied philosophy, mathematics, divinity, and the learned languages. His skill in medals, which appeared very early, induced his superiors to give him the place of keeper of their cabinet of medals and coins. In 1772, he was sent to Rome, where Leopold II. grand duke of Florence, employed him to arrange his collection, and on his return in 1774, he was appointed director of the imperial cabinet of medals at Vienna, and professor of antiquities. In 1775 he published his first valuable work, under the title of "Nummi veteres anecdoti ex museis Cæsareo Vindobonensi, Florentino magni Ducis Etruriæ,

[1] Biog. Brit.

Granelliano nunc Cæsareo, aliisque," Vienna, 4to, in which he arranges the various articles according to the new system which he had formed, and which promises to be advantageous from its simplicity, although it has some trifling inconveniencies. This was followed by his "Catalogus Musei Cæsarei Vindobonensis Nummorum veterum," Vienna, 1779, 2 vols. fol. This has only eight plates, containing such articles as had never been published, or were not noticed in his preceding work. In 1786 he published, "Sylloge nummorum veterum anecdotorum thesauri Cæsarei," Vienna, 4to, and "Descriptio nummorum Antiochæ Syriæ, sive specimen artis criticæ numerariæ," ibid. In 1787 he published, in German, a small elementary work on coins for the use of schools, but which has been thought better adapted to give young persons a taste for the science than to initiate them in it. This was followed, in 1788, by his "Explanation of the Gems" in the Imperial collection, a very magnificent book. In 1792 he published the first volume of his great work on numismatical history, entitled "Doctrina nummorum veterum," and the eighth and last volume in 1798; the excellent method and style of this work, and the vast erudition displayed, place him at the head of modern writers on this subject, and have occasioned the remark that he is the Linnæus of his science. This very eminent antiquary died May 16, 1798.[1]

ECKIUS (JOHN), a learned divine, and professor in the university of Ingoldstadt, was born in Suabia, in 1483. He is memorable for promoting the reformation by the weakness of the opposition he gave to Luther, Melancthon, Carolostadius, and other leading protestants in Germany; and for his disputes and writings against them in defence of his own communion, all which terminated in his defeat, and in exciting a spirit of inquiry and discussion which eminently advanced the reformation. In 1518 he disputed with Luther at Leipsic, about the supremacy of the pope, penance, purgatory, and indulgences, before George duke of Saxony; at which time even the Lutherans were ready to grant that he acquitted himself as well as a man could do in the support of such a cause, and were not a little pleased that they were able to answer its greatest supporter. He disputed the year after, against

[1] Dict. Hist.—Saxii Onomasticon, vol. VIII.

Carolostadius, on the subject of free will. He appeared at the diet of Augsburg in 1538, where he argued against the protestant confession; and in 1541 he disputed for three days with Melancthon and other divines at Worms, concerning the continuance of original sin after baptism. This conference, by the emperor's command, was adjourned to Ratisbon; where he dissented again from Pflug and Gropper, with reference to the articles of union. He was the most conspicuous orator in all the public disputes which the Roman catholics had with the Lutherans and Zwinglians. He wrote a great many polemical tracts; and, among the rest, a Manual of Controversies, in which he discourses upon most of the heads contested between the papists and protestants. This book was printed at Ingoldstadt, in 1535. He wrote another tract against the articles proposed at the conference at Ratisbon, printed at Paris in 1543. He composed likewise two discourses upon the sacrifice of the mass; some other controversial pieces; an exposition upon the prophet Haggai; and several homilies. Upon the whole, he was a person of uncommon parts, uncommon learning, and uncommon zeal; and to his perseverance in the cause of popery, the reformers were greatly indebted. He died at Ingoldstadt, in 1543, aged sixty years.[1]

ECLUSE (CHARLES), in Latin Clusius, an eminent botanist, was born at Arras, in French Flanders, on Feb. 19, 1526, and was educated at Ghent and Louvain, in the languages, jurisprudence, and medicine, in which last faculty he took a degree, but without any view to practice. At the age of twenty-three he began his travels, and pursued in them all the study of botany, to which he was extremely partial. He visited England three times, and in all his journeys cultivated the acquaintance of the learned in his favourite science. He also not only collected and described a number of new plants, but made drawings of several with his own hand. In 1573 he was invited to Vienna, by the emperor Maximilian II. with whom, as well as with his son, afterwards the emperor Rodolphus II. he was in great favour, and was honoured by the former with the rank of nobility. In 1593, the sixty-eighth year of his age, he was chosen professor of botany at Leyden, where he resided in great reputation

[1] Mosheim; and particularly Milner's Church Hist. vol. IV. p. 377.—Moreri.

till his death, April 4, 1609. At his funeral, in St. Mary's church, Leyden, a Latin oration in his praise was delivered by the rector of the university. With respect to bodily health, Ecluse was unfortunate beyond the usual lot of humanity. In his youth he was afflicted with dangerous fevers, and afterwards with a dropsy. He broke his right arm and leg by a fall from his horse in Spain, and dislocated, as well as fractured his left ankle at Vienna. In his sixty-third year he dislocated his right thigh, which, being at first neglected, could never afterwards be reduced, and he became totally unable to walk. Calculous disorders, in consequence of his sedentary life, accompanied with colic and a hernia, close the catalogue of his afflictions. Yet his cheerful temper and ardour for science never forsook him, nor did any man ever enjoy more respect and esteem from those who knew him.

Although not like his great contemporary, Conrad Gesner, a systematic genius, Ecluse was one of the best practical botanists. He discriminated plants very happily, and his histories of them are rendered interesting by innumerable remarks and anecdotes. He introduced the cherry-laurel and horse-chesnut, now so common and so ornamental, which he received, among many other plants, from the Imperial ambassador at the Porte, in 1576. As all the rest of the cargo perished, it is but just that his memory should be perpetuated along with those two beautiful trees, with which all botanists of taste ought for ever to associate his name.

The principal publications of Ecluse are, 1. "Rariorum aliquot Stirpium per Hispanias observatarum Historia," Antwerp, 1576, 8vo, with above 220 wooden cuts, admirably executed. 2. "Rariorum aliquot Stirpium per Pannoniam, Austriam, et vicinas quasdam Provincias observatarum Historia," Antwerp, 1583, 8vo, with above 350 wooden cuts. 3. The foregoing were republished with the title of "Rariorum Plantarum Historia," in folio, at Antwerp, in 1601. This is the edition in common use, and most generally quoted. 4. "Exoticorum Libri decem," Antwerp, 1605, folio, with numerous cuts of animals, exotic fruits, and gums. 5. "Curæ Posteriores," Antwerp, 1611, folio. This posthumous work is generally bound with the last. It consists of a few excellent figures and descriptions of rare plants. The funeral oration of Ecluse, with various poetical tributes to his memory, are

commonly annexed to this volume, and among them, a short account of his life, from Boissard's "Portraits of Illustrious Men." To this list may be added various translations and editions of other writers on Botany, or Materia Medica. A manuscript of Ecluse on fungi is said to exist in the library at Leyden.[1]

EDELINCK (GERARD), an eminent engraver, was born at Antwerp in 1641, and there learnt the first elements of drawing and engraving; but it was in France that he made the full display of his talents, being invited thither by the munificence of Louis XIV. about 1665. He was made choice of to engrave two pieces of the highest reputation; the picture of the Holy Family, by Raphael, and that of Alexander in the Tent of Darius, by Le Brun. Edelinck surpassed expectation in the execution of these master-pieces; and the copies were as much applauded as the originals. It is impossible not to admire in them, as in all his other productions, a neatness of touch, a plumpness, and a shade that are inimitable. The ease and assiduity with which he worked procured the public a great number of estimable pieces. He succeeded equally well in the portraits of the most famous personages of his time, among whom he might reckon himself. This excellent artist died in 1707, at the age of sixty-six, in the hotel royal of the Gobelins, where he had apartments, with the title of engraver in ordinary to the king, and counsellor in the royal academy of painting. In the list of his plates may be noticed that of Mary Magdalen renouncing the vanities of the world, from a painting by Le Brun, remarkable for the beauty of the work, and the delicacy of the expression. He had a son and a brother, both engravers, briefly noticed by Mr. Strutt, but inferior in reputation.[2]

EDEMA (GERARD), a Dutch painter, thought to be a native of Friesland, painted landscapes justly held in great esteem. He went over to Surinam, for the purpose of drawing insects and plants; this department, however, appearing to him too confined, he quitted it for the taking of views, drawing trees, &c. He then went to the English colonies in America, where he applied to all manner of subjects; and painted several pictures which he brought with him to London about 1670. Whatever he put out of his

[1] Moreri.—Haller. But principally from Rees's Cyclopædia.
[2] Dict. Hist.—Strutt.

hand, was well coloured, and finished with spirit. His pictures found a quick reception here in England, as representing prospects of a continent in which the public was so highly interested. Edema took his advantage of this taste for his works, and became famous for painting landscapes, in which he exhibited a variety of scenes of horror, such as rocks, mountains, precipices, cataracts, and other marks of savage nature. He would have died more wealthy, and perhaps would have lived longer, had he not been too fond of wine. He died about 1700.[1]

EDGEWORTH (ROGER), residentiary and chancellor of Wells, was born at Holt-castle, on the borders of Wales. He went to Oxford about 1503, took a degree in arts in 1507, and the year after was elected fellow of Oriel-college, on the foundation of bishop Smyth, being the first elected to that fellowship, and was himself a benefactor to this college at the time of his death. Afterwards he took orders, and was reputed a noted preacher in the university and elsewhere. In 1519 he was admitted to the reading of the sentences, and was promoted afterwards to be canon of Salisbury, Wells, and Bristol, and residentiary, and in 1554 chancellor of Wells. He was also vicar of St. Cuthbert's church, in Wells, to which he was admitted Oct. 3, 1543. During the commencement of the reformation in the reigns of Henry VIII. and Edward VI. he behaved with singular moderation; but when queen Mary succeeded, he threw off the mask, and appeared what he really was, a violent Roman catholic. He died in the beginning of 1560, and was buried in the cathedral of Wells. He published a volume of "Sermons fruitful, godly, and learned," Lond. 1557, 4to, or according to Herbert, 8vo. He wrote also, which may be seen among the records to Burnet's History of the Reformation, "Resolutions concerning the Sacraments," and "Resolutions of some questions relating to bishops and priests, and of other matters tending to the reformation of the church made by king Henry VIII."[2]

EDMER. See EADMER.

EDMONDES, EDMONDS, or EDMUNDS, (SIR THOMAS), knt. memorable for his embassies at several courts, was born at Plymouth, in Devonshire, about 1563. He

[1] Pilkington.—Walpole's Anecdotes.—Descamps, vol. IV.
[2] Ath. Ox. new edit. 1813.—Strype's Cranmer, p. 77.

was the fifth and youngest son of Thomas Edmondes, head customer of that port, and of Fowey, in Cornwall, by Joan his wife, daughter of Antony Delabare, of Sherborne, in Dorsetshire, esq. who was third son of Henry Edmondes, of New Sarum, gent. by Juliana his wife, daughter of William Brandon, of the same place. Where he had his education is not known. But we are informed that he was introduced to court by his name-sake, sir Thomas Edmonds, comptroller of the queen's household; and, being initiated into public business under that most accomplished statesman, sir Francis Walsingham, secretary of state, he was, undoubtedly through his recommendation, employed by queen Elizabeth in several embassies. In 1592, she appointed him her resident at the court of France, or rather agent for her affairs in relation to king Henry IV. with a salary of twenty shillings a day, a sum so ill paid, and so insufficient, that we find him complaining to the lord treasurer, in a letter dated 1593, of the greatest pecuniary distress. The queen, however, in May 1596, made him a grant of the office of secretary to her majesty for the French tongue, "in consideration of his faithful and acceptable service heretofore done." Towards the end of that year he returned to England, when sir Anthony Mildmay was sent ambassador to king Henry; but he went back again to France in the beginning of May following, and in less than a month returned to London. In October, 1597, he was dispatched again as agent for her majesty to the king of France; and returned to England about the beginning of May 1598, where his stay was extremely short, for he was at Paris in the July following. But, upon sir Henry Neville being appointed ambassador to the French court, he was recalled, to his great satisfaction, and arrived at London in June 1599. Sir Henry Neville gave him a very great character, and recommended him to the queen in the strongest terms. About December the 26th of that year, he was sent to archduke Albert, governor of the Netherlands, with a letter of credence, and instructions to treat of a peace. The archduke received him with great respect; but not being willing to send commissioners to England, as the queen desired, Mr. Edmondes went to Paris, and, having obtained of king Henry IV. Boulogne for the place of treaty, he returned to England, and arrived at court on Sunday morning, February 17. The 11th of March fol-

lowing, he embarked again for Brussels; and, on the 22d, had an audience of the archduke, whom having prevailed upon to treat with the queen, he returned home, April 9, 1600, and was received by her majesty with great favour, and highly commended for his sufficiency in his negotiation. Soon after he was appointed one of the commissioners for the treaty of Boulogne, together with sir Henry Neville, the queen's ambassador in France, John Herbert, esq. her majesty's second secretary, and Robert Beale, esq. secretary to the council in the North; their commission being dated the 10th of May, 1600. The two last, with Mr. Edmondes, left London the 12th of that month, and arrived at Boulogne the 16th, as sir Henry Neville did the same day from Paris. But, after the commissioners had been above three months upon the place, they parted, July 28th, without ever assembling, owing to a dispute about precedency between England and Spain. Mr. Edmondes, not long after his return, was appointed one of the clerks of the privy-council; and, in the end of June 1601, was sent to the French king to complain of the many acts of injustice committed by his subjects against the English merchants. He soon after returned to England; but, towards the end of August, went again, and waited upon king Henry IV. then at Calais; to whom he proposed some measures, both for the relief of Ostend, then besieged by the Spaniards, and for an offensive alliance against Spain. After his return to England he was appointed one of the commissioners for settling, with the two French ambassadors, the depredations between England and France, and preventing them for the future. The 20th of May, 1603, he was knighted by king James I; and, upon the conclusion of the peace with Spain, on the 18th of August, 1604, was appointed ambassador to the archduke at Brussels. He set out for that place the 19th of April, 1605; having first obtained a reversionary grant of the office of clerk of the crown: and, though absent, was chosen one of the representatives for the Burgh of Wilton, in the parliament which was to have met at Westminster, Nov. 5, 1605, but was prevented by the discovery of the gunpowder-plot. During his embassy he promoted, to the utmost of his power, an accommodation between the king of Spain and the States-General of the United Provinces *.

* It appears from some of his dispatches, that prince Maurice was extremely averse to an accommodation; and used all the efforts imaginable, to

He was recalled in 1609, and came back to England about the end of August, or the beginning of September. In April 1610, he was employed as one of the assistant-commissioners, to conclude a defensive league with the crown of France; and, having been designed, ever since 1608, to be sent ambassador into that kingdom *, he was dispatched thither in all haste, in May 1610, upon the news of the execrable murder of king Henry IV. in order to learn the state of affairs there. He arrived at Paris, May 24th, where he was very civilly received; and on the 27th of June, had his audience of Mary de Medicis, queen regent; the young king (Lewis XIII.) being present. In November following he caused an Italian to be apprehended at Paris for harbouring a treasonable design against his master, king James I. There being, in 1613, a competition between him and the Spanish ambassador about precedency, we are told that he went to Rome privately, and brought a certificate out of the pope's ceremonial, shewing that the king of England is to precede the king of Castile. He was employed the same year in treating of a marriage between Henry prince of Wales and the princess Christine, sister of Lewis XIII. king of France; but the death of that prince, on the 6th of November 1612, put an end to this negotiation. And yet, on the 9th of the same month, orders were sent him to propose a marriage between the said princess and our prince Charles, but he very wisely declined opening such an affair so soon after

persuade Henry IV. to prevent the success of the treaty about the truce. And, while it was negociating, he was of a very craving humour; for, not satisfied with the large treatments granted by the States, not contented with the restitution from the archdukes of all the prince of Orange's land in Burgundy, and the Netherlands, he farther demanded satisfaction for certain pretensions, grounded upon grants to his father from the States of Brabant and Flanders, which carried with them no show of equity. In his conduct he appeared to have been of a very warm temper; apt to fly out upon contradiction, and to embrace hasty resolutions, from which he was afterwards obliged to recede, in a manner that did him no credit.

* It is no small compliment to sir Thomas, that he was not a favourite at the French court. Mr. de Puisieux, one of the French prime ministers, takes notice in a letter to their ambassador in England, that they would get nothing by having him in the room of sir George Carew, since sir Thomas Edmondes understood them too well. "If he should be sent," adds Mr. de Puisieux, "it is only with a design to make a fuller discovery of our affairs. We cannot nor ought to oppose openly the appointment of him; but whoever can underhand divert this stroke would, in my opinion, do a good service." And secretary de Villeroy, in a letter to the above-mentioned ambassador, has these words: "Let me know,—whether there is a means of procuring sir Thomas Edmondes to be employed elsewhere; which would be a great relief to the queen.—However, I am not of opinion that you should make this proposal; for, if it does not succeed, it will only serve to exasperate *this little man*, who has spirit and courage enough."

the brother's death. About the end of December 1613, sir Thomas desired leave to return to England, but was denied till he should have received the final resolution of the court of France about the treaty of marriage; which being accomplished, he came to England towards the end of January 1613-14. Though the privy-council strenuously opposed this match because they had not sooner been made acquainted with so important an affair, yet, so zealous was the king for it, that he sent sir Thomas again to Paris with instructions, dated July 20, 1614, for bringing it to a conclusion. But, after all, it appeared that the court of France were not sincere in this affair, and only proposed it to amuse the protestants in general. In 1616 sir Thomas assisted at the conference at Loudun, between the protestants and the opposite party; and, by his journey to Rochelle, disposed the protestants to accept of the terms offered them, and was of great use in settling the pacification. About the end of October, in the same year, he was ordered to England; not to quit his charge, but, after he should have kissed the king's hand, and received such honour as his majesty was resolved to confer upon him, in acknowledgment of his long, painful, and faithful services, then to go and resume his charge; and continue in France, till the affairs of that kingdom, which then were in an uncertain state, should be better established. Accordingly he came over to England in December; and, on the 21st of that month, was made comptroller of the king's household; and, the next day, sworn a privy-counsellor. He returned to the court of France in April 1617; but took his leave of it towards the latter end of the same year. And, on the 19th of January, 1617-18, was advanced to the place of treasurer of the household; and in 1620 was appointed clerk of the crown in the court of king's bench, and might have well deserved the post of secretary of state that he had been recommended for, which none was better qualified to discharge. He was elected one of the burgesses for the university of Oxford, in the first parliament of king Charles I. which met June 18, 1625, and was also returned for the same in the next parliament, which assembled at Westminster the 26th of February following; but his election being declared void, he was chosen for another place. Some of the speeches which he made in parliament are printed. On the 11th of June 1629, he was commissioned to go ambassador to the French court, on purpose to carry king Charles's ratification, and to receive Lewis the XIIIth's

oath, for the performance of the treaty of peace, then newly concluded between England and France: which he did in September following, and with this honourable commission concluded all his foreign employments. Having, after this, enjoyed a creditable and peaceful retreat for about ten years, he departed this life, September 20, 1639. His lady was Magdalen, one of the daughters and co-heirs of sir John Wood, knight, clerk of the signet, by whom he had one son, and three daughters. She died at Paris, December 31, 1614, with a character amiable and exemplary in all respects. Sir Thomas had with her the manor of Albins, in the parishes of Stapleford-Abbot, and Navestoke in Essex, where Inigo Jones built for him a mansion-house, delightfully situated in a park, now the seat of the Abdy family. Sir Thomas was small of stature, but great in understanding. He was a man of uncommon sagacity, and indefatigable industry in his employments abroad; always attentive to the motions of the courts where he resided, and punctual and exact in reporting them to his own; of a firm and unshaken resolution in the discharge of his duty, and beyond the influence of terror, flattery, or corruption. The French court, in particular, dreaded his experience and abilities; and the popish and Spanish party there could scarcely disguise their hatred of so zealous a supporter of the protestant interest in that kingdom. His letters and papers, in twelve volumes in folio, were once in the possession of secretary Thurloe, and afterwards of the lord chancellor Somers. The style of them is clear, strong, and masculine, and entirely free from the pedantry and puerilities which infected the most applauded writers of that age. Several of them, together with abstracts from the rest, were published by Dr. Birch in a work entitled "An historical view of the Negotiations between the Courts of England, France, and Brussels, from the year 1592 to 1617. Extracted chiefly from the MS State-papers of sir Thomas Edmondes, kt. ambassador in France, &c. and of Anthony Bacon, esq. brother to the lord chancellor Bacon," London, 1749, 8vo. Several extracts of letters, written by him in the early part of his political life, occur in Birch's "Memoirs of queen Elizabeth," and other letters are in Lodge's "Illustrations of British History." [1]

[1] Biog. Brit.—Lloyd's State Worthies.—Prince's Worthies.—Lodge's Illustrations.

EDMONDES (Clement), son to sir Thomas Edmondes, mentioned as the patron of the preceding sir Thomas, was born in Shropshire in 1566; and in 1585 became either clerk or chorister of All Souls' college; took one degree in arts, and then was chosen fellow of the house in 1590. Four years after, he proceeded in that faculty; and then leaving the college, was, mostly by his father's endeavours, made successively secretary, as it is said, for the French tongue to queen Elizabeth about 1601, remembrancer of the city of London, master of the requests, muster-master at Briel, in Zealand, one of the clerks of the council, and in 1617, a knight. He was a learned person, was generally skilled in all arts and sciences, and famous as well for military as for politic affairs; and therefore esteemed by all an ornament to his degree and profession. He published "Observations on the five first books of Cæsar's Commentaries of the civil wars," London, 1600, folio; "Observations on the sixth and seventh books of Cæsar's Commentaries," &c. London, 1600, folio; "Observations on Cæsar's Commentaries of the civil wars, in three books," London, 1609, folio. On which, or the former observations, Ben Jonson has two epigrams. All, or most, of these observations, are reprinted with an addition of an eighth commentary by Hirtius Pansa, with our author's (Edmondes) short observations upon them, London, 1677, fol. Before which edition is the Life of Cæsar, &c.

Our learned author died in St. Martin's in the fields, London, Oct. 12, 1622, and was buried in the little chapel belonging to his manor of Preston, near Northampton. Over his grave is a fair monument erected, with an English and Latin epitaph. That in English is as follows: "Here lieth sir Clement Edmondes, knt. one of the clerks of his majesty's most honourable privy council. His dextrous pen made him most worthily esteemed in his own vocation; and in the art military, by Cæsar's confession, an understanding soldier. He lived faithfully industrious in his place, and died religiously constant in the belief of the resurrection," &c.[1]

EDMONDSON (Henry), a learned schoolmaster, who styled himself Henricus Edmundus ab Edmundo, was born in Cumberland in 1607, and in 1622 entered a student in Queen's college, Oxford, in the inferior rank of tabarder,

[1] Ath. Ox. vol. I.—Lloyd's State Worthies.—Fuller's Worthies.

from which he probably rose by his talents, as he took his degrees in arts, and obtained a fellowship. Afterwards he was employed as usher of Tunbridge school; and in 1655, was appointed, by the provost and fellows of Queen's college, master of the free school at Northleach in Gloucestershire, which he retained until his death, July 15, 1659, leaving the character of a learned and successful teacher. He published at least two school books; the one entitled "Lingua linguarum," London, 1655, 8vo; and the other "Homonyma et Synonyma Linguæ Latinæ conjuncta et distincta," Oxon. 1661, 8vo.[1]

EDMONDSON (JOSEPH), Mowbray herald extraordinary, F. S. A. and an able heraldic writer, was a man who raised himself by dint of ingenuity and perseverance from a very humble station to considerable celebrity. He was originally an apprentice to a barber, but discovering some knowledge of the art, became an herald painter, and was much employed in emblazoning arms upon carriages. This led him to study heraldry as a science, which imperceptibly led him also to genealogical researches, and his progress in both was rapid and successful. When the baronets of England wished for some augmentation to their privileges, as appendages to their titles (in which, however, they were not successful), they chose Mr. Edmondson their secretary. In 1764 he was appointed Mowbray herald extraordinary. He died in Warwick-street, Golden-square, Feb. 17, 1786, and was buried in the church-yard of St. James's, Piccadilly. He was a man of good sense as well as skill in his profession, and maintained an excellent private character. His works, which will convey his name to posterity with great credit, were, 1. "Historical account of the Greville Family, with an account of Warwick Castle," Lond. 1766, 8vo. 2. "A Companion to the Peerage of Great Britain and Ireland," ibid. 1776, 8vo. 3. "A Complete Body of Heraldry," ibid. 1780, 2 vols. folio; and 4. his very magnificent work, entitled "Baronagium Genealogicum, or The Pedigree of English Peers," 1764—84, 6 vols. folio.[2]

EDWARD VI. king of England, deserves notice here as a young prince of great promise and high accomplishments, rather than as a sovereign, although in the latter character he afforded every presage of excellence, had his life been spared. He was the only son of Henry VIII. by

[1] Ath. Ox. vol. II.

[2] Noble's Hist. of the College of Arms.

queen Jane Seymour, and was born in 1538. From his maternal uncle, the duke of Somerset, he imbibed a zeal for the progress of the reformation. The ambitious policy of his courtiers, however, rendered his reign upon the whole turbulent, although his own disposition was peculiarly mild and benevolent, and amidst all these confusions, the reformation of religion made very great progress. He was at last, when in his sixteenth year, seized with the measles, and afterwards with the small-pox, the effects of which he probably never quite recovered; and as he was making a progress through some parts of the kingdom, he was afflicted with a cough, which proved obstinate, and which gave way neither to regimen nor medicines. Several fatal symptoms of a consumption appeared, and though it was hoped, that as the season advanced, his youth and temperance might get the better of the malady, his subjects saw, with great concern, his bloom and vigour sensibly decay. After the settlement of the crown, which had been effected with the greatest difficulty, his health rapidly declined, and scarcely a hope was entertained of his recovery. His physicians were dismissed by the earl of Northumberland's advice, and the young king was entrusted to the hands of an ignorant woman, who undertook to restore him to health in a very short time; but the medicines prescribed were found useless: violent symptoms were greatly aggravated; and on the 6th of July, 1553, he expired at Greenwich, in the sixteenth year of his age, and the seventh of his reign. The excellent disposition of this young prince, and his piety and zeal in the protestant cause, have rendered his memory dear to the nation. He possessed mildness of disposition, application to study and business, a capacity to learn and judge, and an attachment to equity and justice. He is to this day commemorated as the founder of some of the most splendid charities in the metropolis.

Many authors have preserved accounts of this prince's writings. Cardan talks much of his parts and learning. Holland affirms that he not only wrote notes from the lectures or sermons he heard, but composed a comedy, entitled "The Whore of Babylon," in Latin. It is more certain, however, that he wrote "The Sum of a conference with the Lord Admiral," which, in his own hand, is extant among the Ashmolean MSS.; "A method for the proceedings in the council;" in the Cottonian library; and

"King Edward VIth's own arguments against the pope's supremacy, &c." translated out of the original, written with the king's own hand in French, and still preserved. To which are added some remarks upon his life and reign, in vindication of his memory from Dr. Heylin's severe and unjust censure, Lond. 1682. He drew himself the rough draught of a sumptuary law, which is preserved by Strype; and an account of a progress he made, which he sent to one of his particular favourites, called Barnaby Fitzpatrick, then in France. The same author has given some specimens of his Latin epistles and orations, and an account of two books written by him; the first before he was twelve years of age, called "L'Encontre les Abus du Monde," a tract of thirty-seven leaves in French, against the abuses of popery; it is dedicated to the protector, his uncle; is corrected by his French tutor, and attested by him to be of the king's own composition. An original copy of this tract is now in the British Museum. The other, preserved in the library of Trinity college, Cambridge, is, "A Translation into French of several passages of Scripture, which forbid idolatry, or worshipping of false gods." Tanner gives a list of Edward's letters that are extant; and there is a large folio MS. in the British Museum, containing his exercises in Greek, Latin, and English, with his signature to each of them, as king of England. Cardan says that at the age of fifteen, our prince had learned seven languages, and was perfect in English, French, and Latin. Cardan adds, "he spoke Latin with as much readiness and elegance as myself. He was a pretty good logician; he understood natural philosophy and music, and played upon the lute. The good and the learned had formed the highest expectations of him, from the sweetness of his disposition, and the excellence of his talents. He had begun to favour learning before he was a great scholar himself, and to be acquainted with it before he could make use of it. Alas! how prophetically did he once repeat to me,

'Immodicis brevis est ætas, et rara senectus'."

Bishop Burnet adds to this high character the following pleasing anecdote. King Edward VI. gave very early indications of a good disposition to learning, and of a most wonderful probity of mind, and above all, of great respect to religion, and every thing relating to it; so that when he was once in one of his childish diversions, somewhat being

to be reached at, that he and his companions were too low for, one of them laid on the floor a great Bible that was in the room, to step on, which he beholding with great indignation, took up the Bible himself, and gave over his play for that time. The same historian has printed a new service, which was translated by the young monarch from English into Latin, with a view to abolish certain superstitious ceremonies used at the installation of the knights of the garter. Burnet has also published, what does Edward most credit of all, his "Diary or Journal." In this we have a clear proof of his sense, knowledge, and goodness, far beyond what could have been expected at his years. It gives, says lord Orford, hopes of his proving a good king, as in so green an age he seemed resolved to be acquainted with his subjects and his kingdom. The original of this is in the Cottonian library, with the paper already mentioned, in the king's hand-writing, which contains hints and directions delivered to the privy council, Jan. 19, 1551. Mr. Park has reprinted this curious paper in his edition of the "Royal and Noble Authors;" to which this article is considerably indebted.[1]

EDWARDS (Bryan), the very able and accurate historian of the West Indies, was born May 21, 1743, at Westbury in Wiltshire. His father inherited a small paternal estate in the neighbourhood, of about 100*l.* per annum, which proving insufficient for the maintenance of a large family, he undertook to deal in corn and malt, in which he had but little success. He died in 1756, leaving a widow and six children in distressed circumstances. Mrs. Edwards, however, had two opulent brothers in the West Indies, one of them a wise and worthy man, of a liberal mind, and princely fortune. This was Zachary Bayly, of the island of Jamaica, who took the family under his protection; and as the subject of this article was the eldest, directed that he should be well educated. He had been placed before by his father at the school of a dissenting minister in Bristol, where he learned writing, arithmetic, and English grammar. His master, whose name was Foot, had an excellent method of making the boys write letters to him on different subjects, such as the beauty and dignity of truth, the obligation of a religious life, the benefits of good edu-

[1] Hist. of England.—Burnet's Reformation.—Seward's Anecdotes.—Park's Royal and Noble Authors.

cation, the mischiefs of idleness, &c. previously stating to them the chief arguments to be used; and insisting on correctness in orthography and grammar. In this employment Mr. Edwards sometimes excelled the other boys, and on such occasions, his master never failed to praise him very liberally before them all; and would frequently transmit his letters to his father and mother. This excited in his mind a spirit of emulation, and gave him the first taste for correct and elegant composition, in which Mr. Edwards, it must be confessed, attained considerable facility. All this time, however, he informs us that he attained but very little learning, and when his uncle took him under his protection, his agent in Bristol considered him as neglected by Mr. Foot, and immediately removed him to a French boarding-school in the same city, where he soon obtained the French language, and having access to a circulating library, acquired a passion for books, which afterwards became the solace of his life.

In 1759, a younger, and the only brother of his good uncle, came to England, and settling in London, took him to reside with him, in a high and elegant style of life. He was a representative in parliament for Abingdon, and afterward for his native town. This gentleman, in the latter end of the same year, sent him to Jamaica; which proved the happiest and most fortunate change in his life, as his uncle, to the most enlarged and enlightened mind, added the sweetest temper, and the most generous disposition. His tenderness toward Mr. Edwards was excessive, and he in return regarded him with more than filial affection and veneration. Observing his passion for books, and thinking favourably of his capacity, his uncle engaged a clergyman, a Mr. Teale, to reside in his family, chiefly to supply by his instructions Mr. Edwards's deficiency in the learned languages. Mr. Teale had been master of a free grammar school, and beside being a most accomplished scholar, possessed an exquisite taste for poetry, of which the reader will be convinced by referring to the Gentleman's Magazine for August 1771, the beautiful copy of verses, there first published, called "The Compliment of the Day," being of his composition. Mr. Edwards, however, according to his own account, did not make any great progress in the languages under his tuition. He acquired "small Latin, and less Greek;" and never found it easy to read the Roman poets in their own language. Not having

been grounded in the Latin grammar at an early period of life, he found the study of it insupportably disgusting, after he had acquired a taste for the beauties of fine writing. Poetry, however, was their chief amusement; for Mr. Teale, as well as himself, preferred the charms of Dryden and Pope, to the dull drudgery of poring over syntax and prosody. They preferred belles lettres; and laughed away many an hour over the plays of Moliere, and wrote verses on local and temporary subjects, which they sometimes published in the Colonial newspapers. Yet the Latin classics were not altogether neglected; Mr. Teale delighted to point out to his pupil the beauties of Horace, and would frequently impose on him the task of translating an ode into English verse, which, with his assistance in construing the words, he sometimes accomplished.

In course of time, Mr. Edwards, who succeeded his uncle, and, in 1773, was left heir to the great property of a Mr. Hume of Jamaica, became an opulent merchant, returned to England, and in 1796 took his seat in parliament for the borough of Grampound, which he represented until his death, which happened at his house, Polygon, near Southampton, July 15, 1800. His first publication was a pamphlet, entitled "Thoughts on the Proceedings of Government respecting the Trade of the West India islands with the United States of America," 1784. This was followed by a "Speech delivered by him at a free conference between the council and assembly at Jamaica, held on the 25th of November 1789, on the subject of Mr. Wilberforce's propositions in the house of commons, concerning the Slave Trade." But his most distinguished performance is his "History, civil and commercial, of the British Colonies in the West Indies," 1793, 2 vols. 4to, a work of very superior merit, and of the highest authority, particularly in the commercial part. To a new edition of this work, published in 1801, 3 vols. 8vo, and including his "History of St. Domingo," is prefixed a short memoir of his early life, written by himself. In 1796 Mr. Edwards published "The proceedings of the governor and assembly of Jamaica, in regard to the Maroon Negroes," 8vo. In all these works Mr. Edwards's style is easy and elegant, and many of his remarks highly valuable as the result of long experience and observation.[1]

[1] Life written by himself.—Gent. Mag. 1800.

EDWARDS (EDWARD), the late teacher of perspective in the royal academy, was born March 7, 1738, in Castle-street, Leicester-fields, where his father was a chair-maker and carver, and educated at a protestant school established for the children of French refugees. When fifteen years of age he assisted his father, who intended him for his own business, but discovering in him some inclination to drawing, permitted him to take some lessons at a drawing-school, and in 1759, young Edwards was admitted a student at the duke of Richmond's gallery. On the death of his father, in the following year, he found himself without employment; and with a view to his support, and that of his mother, and a brother and sister, opened an evening school at his lodgings, where he taught drawing. In 1761 he was admitted a member of the academy in Peter-court, St. Martin's-lane, where he studied the human figure with the principal artists of that period, and made such progress as to obtain a premium for a drawing from the society for the encouragement of arts, manufactures, and commerce. In 1763 he was employed by the late Boydell to make some drawings for his publication of engravings from the old masters; and in 1764 obtained another premium from the society of arts, &c. for the best historical picture in chiaro oscuro; and became a member (and frequent exhibiter) of the incorporated society of artists. In 1770 he was employed by the society of antiquaries to make a large drawing from the picture at Windsor of the interview between Henry VIII. and Francis I. at Calais.

In all this time, although his character advanced, his profits were but moderate, and he was obliged to undertake employment of various kinds to maintain himself and family, which he contrived to do by constant industry and frugality. In 1771 he exhibited at the royal academy, which in 1773, in consideration of his abilities, elected him an associate. Having about the same time been employed by Mr. Udny, this gentleman enabled him to pay a visit to Italy in 1775, which he had long wished to accomplish; and during a tour of thirteen months, Mr. Edwards profited by the careful inspection of whatever was most remarkable both in nature and art in that celebrated country.

On his arrival in London, he again established himself in his profession. He had seen much, and his opinions, which were given with undeviating integrity, were always

respected, but his productions seldom excited much approbation, nor have there been many instances where an artist, with so much general capacity and vigour of mind, has not been able to make greater proficiency. In 1781 he obtained a premium from the society of arts for a landscape painting; and the same year he presented to the royal society a paper on the storm at Roehampton, accompanied by drawings made by himself of the singular effects of it. In June 1782, he went to Bath, where he was employed to paint three arabesque ceilings, in the house of the honourable Charles Hamilton. This was one of the greatest commissions he ever received, and occupied him till March 1783; and the politeness and liberality of Mr. Hamilton made his time pass very agreeably. He soon after met with less liberal treatment from Horace Walpole, who gave him some commissions until 1784, when their intercourse ceased. Walpole had been, as he thought, charged too much for a cabinet made by a person recommended by Edwards, and expressed himself on the subject with so much petulance and coarseness as to provoke Edwards to reply with proper indignation.

Of Mr. Edwards's commissions after this, we shall only notice his picture of a hunting party for Mr. Estcourt, in 1786; a collection of etchings, fifty-two in number, published by Leigh and Sotheby in 1799; his "Commemoration of Handel in Westminster-abbey;" and his picture from the "Two Gentlemen of Verona," for the Shakspeare gallery. To enumerate further would be only an account of various small commissions which always gave satisfaction, but were not attended by the fame or profit of his more successful brethren. In 1788, he was appointed teacher of perspective in the royal academy, and was continued in that situation during the remainder of his life. For this he had qualified himself by long study, the fruits of which were given to the public in a "Treatise on Perspective," 1803, 4to, with forty plates, a work, not certainly without defects, but upon the whole, judicious, comprehensive, and useful.

In 1800 he lost his mother, whom he had hitherto maintained with true filial piety, at the age of ninety-three. His sister continued to reside with him; and his prudence, aided by her economy and good management, enabled him to subsist with credit with a very small income, which was gradually becoming less. Still his spirits were uni-

formly cheerful, and in society he was to the last lively and agreeable. His conduct had been virtuous and irreproachable, and his religious sentiments supported him amidst every adversity. He had failed in nothing but in his endeavour to acquire greater power in the art to which he had devoted himself; and in this, all that depended upon himself had been done. The employment of his latter years was superintending at the press his "Anecdotes of Painters," intended as a supplement to lord Orford's work. For this he had long been collecting materials, and although his criticisms may not on every occasion accord with the general opinion, he is accurate in his facts, which he took much pains to ascertain from an acquaintance with all the members of his profession for nearly half a century.

He died of a very short illness, and indeed almost suddenly, Dec. 19, 1806, and his funeral at St. Pancras church-yard, was attended by many members of the royal academy, who paid an unfeigned tribute of respect to the memory of his useful and blameless life. [1]

EDWARDS (GEORGE), an eminent English naturalist, was born April 3, 1693, at Stratford, a hamlet belonging to West-Ham, in Essex. Some of his early years were passed under the tuition of two clergymen, one of whom kept a school at Laytonstone, and the other at Brentwood, after which, being designed by his parents for business, he was put apprentice to a tradesman in Fenchurch-street. He was particularly happy in his master, who treated him with great kindness and civility; and who, besides his being a man of a strict regard to religion, had the uncommon qualification of being well skilled in the learned languages. About the middle of the term of Mr. Edwards's apprenticeship, an event happened, which gave a direction to his future studies. Upon the death of Dr. Nicholas, a person of eminence in the physical world, and a relation of Edwards's master, the doctor's books, which were very numerous, were removed to our apprentice's apartment. So unexpected an opportunity of acquiring knowledge he embraced with eagerness, and passed all the leisure of the day, and not unfrequently a considerable part of the night, in turning over Dr. Nicholas' collections of natural history, sculpture, painting, astronomy, and antiquities. From this

[1] Memoirs prefixed to his "Anecdotes of Painters," published in 1808, 4to.

time, he lost what little relish he had for trade, and on the expiration of his servitude, formed the design of travelling into foreign countries for the purpose of improving his taste, and enlarging his mind. His first voyage was to Holland in 1716, when he visited most of the principal towns of the United Provinces. He then returned to England, and continued two years unemployed in London and its neighbourhood, though not without increasing his acquaintance with natural history. His next voyage was to Norway, where an active and philosophic mind, like his, could not fail to be highly gratified both with the stupendous scenery of nature, and with the manners of the inhabitants. In an excursion to Frederickstadt, he was not far distant from the cannon of Charles XII. of Sweden, who was then engaged in the siege of that place, before which he lost his life. By this circumstance Mr. Edwards was prevented from visiting Sweden, the Swedish army being particularly watchful against strangers. Notwithstanding all his precaution, and his solicitude to give no offence on either side, he was once confined by the Danish guard, who supposed him to be a spy employed by the enemy to procure intelligence of their designs. Upon obtaining testimonials, however, of his innocence, a release was granted.

In July 1718, he embarked for England, and soon after his arrival, retired to his native place, where he spent the winter. But being desirous of visiting France, he went thither in 1719, and after viewing the curiosities of Paris, took a lodging in a village situated in the great park of Versailles. His view was to enlarge his knowledge of natural history, but, to his great mortification, there was not at that time a living creature in the menagerie. As the court, during the king's minority, did not reside at Versailles, the famous collection of animals had been so totally neglected, that they were all either dead or dispersed. To relieve his disappointment, Mr. Edwards amused himself in surveying the several churches and religious houses, and especially the statues and pictures in the public buildings. While he resided in France, he made two journeys of a hundred miles each. The first was to Chalons in Champagne, in May 1720; the second was on foot, to Orleans and Blois. This was performed in a disguised habit that he might avoid being robbed, but the scheme happened to be peculiarly hazardous; for an edict had recently been

issued to secure vagrants, in order to transport them to America, the banks of the Missisippi standing in need of population; and our philosopher narrowly escaped a western voyage.

On his return to England, he closely pursued his favourite study of natural history; applying himself to the drawing and colouring of such animals as fell under his notice. His earliest care was rather to preserve natural than picturesque beauty. Birds first engaged his particular attention; and some of the best pictures of these subjects being purchased by him, he was induced to make a few drawings of his own. These were admired by the curious, who, by paying a good price for them, encouraged him in labours which now procured him a decent subsistence and a large acquaintance. In 1731 he was enabled to remit his industry, and, in company with two of his relations, made an excursion to Holland and Brabant, where he collected several scarce books and prints, and had an opportunity of examining the original pictures of various great masters, at Antwerp, Brussels, Utrecht, and other large cities. In December 1733, by the recommendation of sir Hans Sloane, president of the college of physicians, he was chosen their librarian, and had apartments assigned him in the college. This, which was the principal epocha of his private life, fixed him in an office that was particularly agreeable to his taste and inclination. He had now an opportunity of a constant recourse to a valuable library, filled with scarce and curious books on those subjects of natural history which he most assiduously studied. By degrees he became one of the most eminent ornithologists in our own or any other country, and in acquiring this character, such was his scrupulous industry, that he never trusted to others what he could perform himself; and when he found it difficult to give satisfaction to his own mind, frequently made three or four drawings to delineate the object in its most lively character, attitude, and representation.

In 1743, he exhibited to the world an admirable specimen of his labours, in the first volume of his "History of Birds." It was published in 4to, on royal paper, and contains sixty-one birds, and two quadrupeds, most of which had been neither delineated nor described before. They are engraved on fifty-two plates, from original drawings, exactly coloured, with full and accurate descriptions

in French and English. This volume is dedicated to the president and fellows of the royal college of physicians. His subscribers having exceeded his most sanguine expectations, a second volume appeared in 1747, dedicated to sir Hans Sloane, and a third in 1750, dedicated to the royal society. His fourth volume came from the press in 1751, and was the last which at that time he intended to publish. It was accompanied by the extraordinary circumstance of being dedicated to the Supreme Being, in the following words:

"To GOD,

"The One Eternal! the Incomprehensible! the Omnipresent, the Omniscient, and Almighty Creator of all Things that exist! from Orbs immensurably great, to the minutest points of matter, this Atom is dedicated and devoted, with all possible Gratitude, Humiliation, Worship, and the highest Adoration both of Body and Mind,

By his most resigned,

low, and humble, Creature,

GEORGE EDWARDS."

This dedication, we doubt not, was piously designed, but it cannot be commended. Such an assumption, it has been observed, is too great for any human creature, and the few instances of the kind that have occurred in the history of literature have always been justly disapproved. It is not, however, the only instance we have to record of the peculiar turn of his religious affections.

But with this work it soon appeared that he did not mean to discontinue his labours; his mind was too active, and his love of knowledge too ardent, for him to rest satisfied with what he had already done. Accordingly, in 1758, he published his first volume of "Gleanings of Natural History," exhibiting seventy different birds, fishes, insects, and plants, most of which were before non-descripts, coloured from nature, on fifty copper-plates. This work much increased his fame as a natural historian, and as an artist. In 1760, a second volume appeared, dedicated to the late earl of Bute, whose studious attachment to natural history, particularly to botany, was then well known. The third part of the "Gleanings," which constituted the 7th and last volume of Mr. Edwards's works, was published in 1763, and was dedicated to earl Ferrers, who, when captain Shirley, had taken in a French prize, a great number of birds, intended for madame Pompadour, mistress

of Louis XV. These he communicated to our naturalist, who was hence enabled more completely to add to the value of his labours. Thus, after a long series of years, the most studious application, and a very extensive correspondence with every quarter of the world, Mr. Edwards concluded a work, which in 7 vols. 4to, contains engravings and descriptions of more than an hundred subjects in natural history, not before described or delineated, and all the productions of his own hand. We have already mentioned his scrupulous exactness, and may now confirm it in his own words. In the third volume of his "Gleanings" he says, "It often happens that my figures on the copper-plates differ from my original drawings; for sometimes the originals have not altogether pleased me as to their attitudes or actions. In such cases I have made three or four, sometimes six sketches, or outlines, and have deliberately considered them all, and then fixed upon that which I judged most free and natural, to be engraven on my plate." He added to the whole a general index in English and French, which is now perfectly completed, with the Linnæan names, by Linnæus himself, who frequently honoured him with his friendship and correspondence. Upon Mr. Edwards' completing his great work, we find him making the following singular declaration, or rather petition, in which he seems afraid that his passion for his favourite subject of natural history, should get the better of a nobler pursuit, viz. the contemplation of his Maker.

"My petition to God (if petitions to God are not presumptuous) is, that he would remove from me all desire of pursuing natural history or any other study, and inspire me with as much knowledge of his divine nature as my imperfect state is capable of; that I may conduct myself, for the remainder of my days, in a manner most agreeable to his will, which must consequently be most happy to myself. What my condition may be in futurity, is known only to the wise disposer of all things; yet my present desires are (perhaps vain, and inconsistent with the nature of things!) that I may become an intelligent spirit, void of gross matter, gravity, and levity; endowed with a voluntary motive-power, either to pierce infinitely into boundless ethereal space, or into solid bodies; to see and know how the parts of the great universe are connected with each other, and by what amazing mechanism they are put

and kept in regular and perpetual motion. But, O vain and daring presumption of thought: I most humbly submit my future existence to the supreme will of the One Omnipotent."

Several occasional papers upon natural history were communicated by Mr. Edwards to the royal society, and inserted in the Philosophical Transactions *. In a few instances, he corresponded with other periodical publications. The prefaces and introductions to many of his volumes contain some curious and ingenious essays relative to the object of his principal pursuit; and he has given, likewise, a brief and general idea of drawing and painting in water-colours, with instructions for etching on copper-plates; and reflections on the passages of birds. In 1770 these essays were selected and published by our author, in one vol. 8vo, his design in doing which was to accommodate those persons who could not afford the expence of his great work.

Seventeen years after Mr. Edwards had been appointed librarian to the college of physicians, he was honoured by the president and council of the royal society with the donation of sir Godfrey Copley's medal. This was on St. Andrew's day, 1750, and the honour was conferred upon him in consideration of his having just then completed his "History of Birds," though the last volume had not yet been published. His sensibility of this distinction was shown by him in causing a copy of the medal to be engraved, and placed under the general title in the first volume of his history. On the 10th of November, 1757, he was chosen a fellow of the royal society; and he was afterward elected into the society of antiquaries. He had likewise the honour of being made a member of many of the academies of science and learning in different parts of Europe. In return for such marks of estimation, he presented elegant coloured copies of his works to the royal college of physicians, to the royal and antiquarian societies, and the British museum. Having made the same present to the royal academy of sciences at Paris, he received a most polite letter of thanks written by their then secretary, Defouchy.

After the last publication of his "Gleanings," being arrived at his seventieth year, he found that his sight be-

* These were reprinted and added to the Memoirs of his Life and Writings, 1776, 4to.

gan to fail him, and that his hand lost its steadiness. He continued, however, some years afterward in his office of librarian; but finding his infirmities to increase, he retired in 1769 from public employment, to a small house which he had purchased at Plaistow; previously to which he disposed of all the copies, as well as plates, of his works to the late Mr. Robson, bookseller in New Bond-street, who published the Linnæan Index, his papers from the Philosophical Transactions, with the plates relative to these subjects all new engraved, in 1776, in a proper size to bind with his other works, the whole of which he assigned to Mr. Robson solely, and addressed a letter to the public upon the occasion, dated May 1, 1769. His collection of drawings, amounting to upwards of nine hundred, had before been purchased by the earl of Bute. The conversation of a few select friends, and the perusal of a few choice books, were his amusement in the evening of his life, and he occasionally made excursions to some of the principal cities in England. During his residence at Plaistow, however, he delineated some scarce animals, which were afterwards engraved. His latter years were much embittered by a cancerous complaint which deprived him of the sight of one of his eyes, and by the stone, to which he had been subject at different periods of his life. It was nevertheless remarked, that in the severest paroxysms of misery, he was scarcely known to utter a single complaint. Having completed his eightieth year, and become emaciated with age and sickness, he died on the 23d of July, 1773, and was interred in the church-yard of West-Ham, his native parish, where his executors erected a stone with a plain inscription, to perpetuate his talents as an artist and zoologist. Dying a bachelor, he left his fortune to two sisters, who did not long survive him.

With regard to his person, he was of a middle stature, rather inclining to corpulence. The turn of his mind was liberal and cheerful. The benevolence of his temper was experienced by all his acquaintance, and his poor neighbours frequently partook of his bounty. From the diffidence and humility which were always apparent in his behaviour, he was not calculated for shining in general conversation; but to persons who had a taste for studies congenial to his own, he was a most entertaining as well as communicative companion. How much his works continue to be held in estimation, is apparent from the high price at which

they are commonly sold. His proper and distinct character is, that he far excelled all the English ornithologists who had gone before him. The immense accessions which, since 1763, have been made to natural knowledge, and the higher degree of taste and elegance to which the art of engraving has been carried, may give to future productions an eminence and reputation superior to what our author has attained. But that he should be exceeded by those who come after him, will be no diminution to his just fame, or prevent his memory from being handed down to posterity with honour and applause.[1]

EDWARDS (THOMAS), a famous presbyterian writer in the seventeenth century, and a bitter enemy to the independents, who then bore sway in this kingdom, was educated in Trinity-college, in Cambridge, where he took the degree of B. A. in 1605, and that of M. A. in 1609. He was incorporated M. A. at Oxford, July 14, 1623. Where and what his preferments were, we do not find; but we learn from himself, that though he conformed, yet he was always a puritan in his heart. He exercised his ministry, chiefly as a lecturer, at Hertford, and at several places in and about London; and was sometimes brought into trouble for opposing the received doctrines, or not complying duly with the established church. When the long parliament declared against Charles I. our author espoused their cause, and by all his actions, sermons, prayers, praises, and discourses, earnestly promoted their interest. But, when the independent party began to assume the supreme authority, he became as furious against them as he had been against the royalists, and wrote the following pieces against them: 1. "Reasons against the Independent Government of particular Congregations," &c. Lond. 1641, 4to; which was answered the same year by a woman called Catherine Chidley. 2. "Antapologia," or a full answer to the "Apologeticall Narration of Mr. Goodwin, Mr. Nye, Mr. Simpson, Mr. Burroughs, Mr. Bridge, members of the assembly of divines. Wherein is handled many of the controversies of these times; viz. I. Of a particular visible church. II. Of classes and synods. III. Of the Scriptures, how farre a rule for church government. IV. Of formes of prayer. V. Of the qualifi-

[1] Biog. Brit.—Ann. Register for 1776.—Nichols's Bowyer.

cations of church members. 6. "Of submission and non-communion. VII. Of excommunication. VIII. Of the power of the civill magistrate in ecclesiasticals. IX. Of separation and schisme. X. Of tolerations, and particularly of the toleration of independencie. XI. Of suspension from the Lord's supper. XII. Of ordination of ministers by the people. XIII. Of church covenant. XIV. Of non-residencie of church-members," Lond. 1644, 4to. 3. "Gangræna: or a catalogue and discovery of many of the errours, heresies, blasphemies, and pernicious practices of the sectaries of this time, vented and acted in England in these four last years; as also a particular narration of divers stories, remarkable passages, letters; an extract of many letters, concerning the present sects; together with some observations upon, and corollaries from, all the forenamed premisses," Lond. 1646, 4to, reprinted afterwards. 4. "The second part of Gangræna," &c. Lond. 1646, 4to. 5. "The third part of Gangræna; or, A new and higher discovery of the errors, heresies, blasphemies, and insolent proceedings of the sectaries of these times; with some animadversions, by way of confutation, upon many of the errors and heresies named." In these three parts of Gangræna, he gives catalogues of the errors of the independents, and exposes the errors of the other sectaries of his time, in a manner which could not fail to render him particularly obnoxious to them, but at the same time in such a spirit of bitter invective, as must render many of his facts doubtful. He also published, 6. "The casting down of the last and strongest hold of Satan; or, a Treatise against Toleration," Part I. Lond. 1647, 4to. 7. "Of the particular visibility of the Church." 8. "A treatise of the Civil Power of Ecclesiasticals, and of suspension from the Lord's supper," Lond. 1642, 1644. He promised several other pieces, but it does not appear that he published them; particularly, 1. A fourth Part of his Gangræna. 2. An Historical Narration of all the proceedings and ways of the English Sectaries. 3. Catalogue of the Judgments of God upon the Sectaries within these four years last past. 4. Many Tractates against the errors of the times. He promised likewise to resemble that tree spoken of in the Revelation, to yield fruit every month; i. e. to be often setting forth one tractate or other; but we do not hear of more than have been enumerated. As for

his character, he professes himself "a plain, open-hearted man, who hated tricks, reserves, and designs;" zealous for the assembly of divines, the directory, the use of the Lord's Prayer, singing of Psalms, &c. and so earnest for what he took to be truth, that he was usually called in Cambridge, young Luther.

He died Aug. 24, 1647, in Holland, whither he had fled to avoid the resentment of the independents, after Cromwell had made his triumphal entrance into London, with his army.[1]

EDWARDS (JOHN), an eminent English divine and voluminous writer, the son of the preceding Thomas Edwards, was born at Hertford, February 26, 1637. His father, as we have already noticed, died in 1647, and by his wife, who was an heiress of a very considerable fortune, he left one daughter and four sons, the second of whom was John, the subject of the present narrative. After having received his grammatical education at Merchant-taylors' school, in London, he was removed in 1653 to the university of Cambridge, and was admitted of St. John's college, then under the government of Dr. Anthony Tuckney, a presbyterian divine of acknowledged character and learning, and particularly distinguished for the wise and exact discipline of his college. Mr. Edwards, soon after his admission, was chosen scholar of the house, and was quickly taken notice of for his exercises, both in his tutor's chamber, and in his college-hall. Towards the close of his undergraduateship, the senior proctor being then of the college, he was appointed one of the moderators for the year. When he was middle bachelor, he was elected a fellow of his college, for which he was principally indebted to the exertions of Dr. Tuckney in his behalf. During the time of his senior bachelorship he was again chosen moderator in the schools, and his performances were long remembered with esteem and praise. In 1661 he was admitted to the degree of M. A.; and soon after sir Robert Carr presented him to Dr. Sanderson, bishop of Lincoln, who conferred upon him the order of deacon. That learned prelate engaged him, at the same time, to preach a sermon at the next ordination, when with the other candidates, he was ordained priest. In 1664, he undertook the duty of Trinity-church, in Cambridge, and

1 Biog. Brit.

went through the whole both parts of the day. In his preaching, without affecting eloquence, he studied to be plain, intelligible, and practical; and his church was much frequented by the gown, and by persons of considerable standing in the university. Dr. Sparrow, master of Queen's, Dr. Beaumont, master of Peterhouse, and Dr. Pearson, master of Trinity-college, were often heard to applaud his pulpit performances. In 1665, during the time of the plague, he quitted his residence in the college, and dwelt all that year, and part of the next, in the town, that he might devote himself entirely to the edification and comfort of the parishioners of Trinity church, in that season of calamity. A little after this, sir Edward Atkins offered him a good living near Cirencester, in Gloucestershire, but he chose to continue in his station at Cambridge. In 1668 he was admitted to the degree of B. D. About the same time, through the interest of sir Robert Carr with sir Thomas Harvey, Mr. Edwards was unanimously chosen lecturer at St. Edmund's Bury, with a salary of 100*l.* a year. This office he discharged with great reputation and acceptance, notwithstanding which, after a period of twelve months, he resigned it, and returned to his college, where, however, his situation was uneasy to him. He had not been upon the best terms with Dr. Peter Gunning, the former master of St. John's, and being still more dissatisfied with Dr. Francis Turner, Gunning's successor, who had somehow offended him, he determined to resign his fellowship. On quitting his college, he was presented by the fellows with a testimonial of his worthy and laudable behaviour among them. From St. John's he removed to Trinity-hall, where he entered himself as a fellow-commoner, and performed the regular exercises in the civil law. Being willing to be employed in the offices of his clerical function, he accepted of the invitation of the parishioners of St. Sepulchre, in Cambridge, to be their minister; and his sermons there were as much attended by persons of consequence in the university as they had formerly been at Trinity church. In 1676 Mr. Edwards married Mrs. Lane, the widow of Mr. Lane, who had been an alderman, a justice of peace, and an eminent attorney in the town. "This gentlewoman," says his biographer, "was an extraordinary person, of unusual accomplishments and singular graces; but had the unhappiness (as some others of that sex) to be misrepresented to the world. She

being naturally of a high and generous spirit, and not framed to low observances and vulgar compliances, incurred thereby the imputation of pride and superciliousness among vulgar minds. But those who were no strangers to good breeding, and knew how to make distinction of persons, admired the agreeableness of her conversation, and saw those excellent and worthy things in her deportment which they could find but in very few of her sex. She understood herself and her duty, and all the rules of civil and religious behaviour."

Soon after Mr. Edwards's marriage, his friend sir Robert Carr, generously offered him the presentation of two considerable benefices then vacant in Norfolk, which he as generously declined, being willing that those livings should be bestowed upon some other person or persons who needed them. About the same time he accepted a preferment less valuable, that of St. Peter's church in Colchester, merely from the prospect of extensive usefulness. Thither he accordingly removed with his family, and was highly acceptable to his parishioners, but quitted the place at the end of three years, and removed to Cambridgeshire. To this he was induced by the unkind usage which (as he thought) he met with from the clergy of the town, by the sickly habit of his wife, and by an apoplectic and convulsive fit with which he was himself visited. Upon his removal into the county of Cambridge, being afflicted with bodily pains and weaknesses, and especially the gout, which prevented him from appearing in public, he employed himself in presenting a succession of publications to the world. About 1697, he removed with his family to Cambridge, for the convenience of the university library. Our author had often been solicited by his friends to take his degree of D. D. but he did not comply with their motion till 1699. Upon this occasion he had not the opportunity of keeping an act, there being none, on account of the illness of the divinity professor, to moderate and determine. He only preached an English sermon at the commencement, and a Concio ad Clerum; besides which he made a determination in Latin, in the schools, on a theological question. In 1701, Dr. Edwards lost his lady, and, after a decent time, married again, a niece of alderman Lane, who had been brought up several years under Mrs. Edwards before her marriage to the doctor.

It is remarkable, that, notwithstanding his numerous publications, he was never possessed of a library; some bibles, lexicons, dictionaries, and other works of a similar nature and constant use, excepted. The university and college libraries furnished him with all the classic authors, and Greek and Latin fathers, and indeed with whatever related to ancient learning. These he either perused in the places where they were kept, or had them brought to his chamber; and his method was, from the early part of his life, to make adversaria and collections out of the books which he read, and all along to frame notes, observations, inferences, and reflections, from and on them, and to reduce them to the particular heads and subjects on which he designed to treat. He never had a common-place book. With regard to modern authors, his practice was to procure the loan of them from the booksellers, at the price of sixpence for an 8vo, a shilling for a 4to, and two shillings for a folio. By this good husbandry, he was forced to read the works which he borrowed within the time prefixed; whereas, otherwise he might perhaps never have perused them thoroughly. Dr. Edwards continued in his course of diligent study and repeated publications till near the period of his decease, April 16, 1716, in the seventy-ninth year of his age.

Catharine, his second wife, who is said to have been adorned with every Christian grace and virtue, survived her husband nearly thirty-nine years. She died on the 14th of January, 1744-5, aged eighty-one.

Of Dr. Edwards's piety, a high, and we doubt not, a just character is given by his biographer: the only thing which his brethren objected to him, was his great zeal for the Calvinistic doctrines, and his maintaining a close connection between Arminianism and Popery. That he was a man of extensive learning cannot be denied; and by his admirers he was said to have been the Paul, the Augustine, the Bradwardine, the Calvin, and one of the most valuable writers of his age.

Besides several single sermons, Mr. Edwards published 1. "An enquiry into four remarkable texts of the New Testament," 1692, 8vo. 2. "A farther enquiry into several remarkable texts of the Old and New Testament," 1692, 8vo. 3. "Of the truth and authority of Scripture," 1693. 4. "Of the Style of Scripture," 1694. 5. "Of the excellency and perfection of Scripture," 1695. 6.

"Thoughts concerning the causes and occasions of Atheism," 1695. 7. "A Demonstration of the Existence and Providence of God," 1696. 8. "Socinianism unmasked; or the unreasonableness of the opinion concerning one article of faith only." 9. "A brief Vindication of the fundamental Articles of the Christian faith;" and a discourse, entitled "The Socinian Creed," 1696 and 1697. These three pieces, together with some part of the treatise concerning "The causes and occasions of Atheism," were occasioned by Mr. Locke's publication of "The Reasonableness of Christianity, as delivered in the Scriptures," and by the writings of some professed Socinians. Mr. Edwards was the first person that encountered what he apprehended to be Mr. Locke's dangerous notions of the "One sole Article of Faith." This he did, in the beginning of the dispute, in a manner very respectful to Mr. Locke's person and parts. But Mr. Locke, in his two Vindications of his doctrine, having treated our author with severity, he assumed, in his replies, an air of mirth and pleasantness, and chastised his antagonist with some smartness, and his attack upon Mr. Locke was approved and applauded by a number of learned men, both at home and abroad. He published also, 10. "Remarks on Mr. Whiston's Theory of the Earth," 1697. 11. "Twelve Sermons on special occasions and subjects," 1698, 8vo. 12. "A Survey of the different dispensations of Religion, from the beginning of the world to the consummation of all things," in two volumes, 1699. 13. "Exercitations, critical, philosophical, historical, theological, on several important places in the Old and New Testament," in two parts, 1702, 8vo. 14. "The Preacher," the first part, 1705; the second part, 1706. 15. "Veritas redux, or evangelical truths restored," 1707. 16. "Treatise of Faith and Justification," 1708. 17. "The Preacher," the third part, 1709. 18. "Remarks on the archbishop of Dublin's sermon," 1710. 19. "An Answer to Dr. Whitby, concerning the Arminian doctrines," 1711. 20. "Observations and reflections on Mr. Whiston's Primitive Christianity," 1712. 21. "Animadversions on Dr. Clarke's Scripture Doctrine of the Trinity," 1712, with a Supplement, 1713. 22. "Theologia Reformata, or the substance and body of the Christian religion," 1713, 2 vols. folio. A third volume, in folio, was published in 1726, ten years after our author's decease. 23. "Remains," 1713, 8vo. The writ-

ings which Dr. Edwards left behind him in manuscript, were nearly as many as those which have already been named. By some of his contemporaries he was censured for appearing too frequently from the press, while others said, that those who were just estimators of things cleared him of the imputation of writing too often, when they observed, that what he continually published exceeded rather than fell short of his former performances.[1].

EDWARDS (JONATHAN), an English divine and able writer against Socinianism, was born at Wrexham in Denbighshire in 1629; and in 1655 became a servitor of Christ church, Oxford, where he was admitted B. A. in Oct. 1659; elected fellow of Jesus college in 1662, and took his bachelor's degree in divinity in March 1669. He was afterwards rector of Kiddington in Oxfordshire, which he exchanged, in 1681, for Hinton in Hampshire. On Nov. 2, 1686, he was unanimously elected principal of Jesus college, and became treasurer of Llandaff in 1687. He took his degree of D. D. immediately after his election as principal, and served the office of vice-chancellor in the years 1689, 1690, and 1691. He held two other livings, one in Anglesea and the other in Caernarvonshire. He was also proctor in the convocation, 1702, for the chapter of Llandaff. He died July 20, 1712, and was buried in the chapel of his college, where is an inscription celebrating his learning, usefulness as principal, and his munificence as a benefactor. Besides many books given in his life-time, he bequeathed his own collection of upwards of 1000 volumes to the college library, and gave near 1000*l.* to the repairs of the chapel, &c. What he wrote against the Socinians is entitled "A Preservative against Socinianism," in four parts, 4to, published from 1693 to 1703.[2]

EDWARDS (JONATHAN), president of the college of New Jersey, and a divine of very considerable fame in America, was descended from English parents who emigrated in the reign of queen Elizabeth, and was born, Oct. 5, 1703, at Windsor, in the province of Connecticut in North-America. In 1716 he became a student of Yale college, and received the degree of B. A. in 1720, before he had completed his seventeenth year. His mental powers are said to have opened themselves so early and so strong, that he read Locke's "Essay on the Human Understand-

[1] Biog. Brit.
[2] Ath. Ox. vol. II.—Wood's Colleges and Halls.—Nichols's Atterbury.

ing" with delight, in his second year at this college. After taking his bachelor's degree he remained two years more at college preparing himself for the ministry, and after the usual trials, was licensed to preach. In August 1722 he was invited to preach to the English presbyterians at New York, where he continued with approbation above eight months; but as this society was too small to maintain a preacher, he returned in the spring of 1723 to his father's house at Connecticut, where, for some time, he applied to his studies with great industry and perseverance; and severe application became habitual to him, although he was of a delicate constitution. In the spring of 1724, having taken his master's degree, he was appointed tutor of Yale college, and notwithstanding his youth, and the time necessary to be devoted to his own improvement, he filled this office for two years in a manner which afforded his superiors no reason to repent of their choice. He would probably have remained longer here, had he not received, in Sept. 1726, an invitation from the people of Northampton in Connecticut, to become assistant to his mother's father, Mr. Stoddard, who was the settled minister of the town. Having accepted this offer, he was ordained colleague to Mr. Stoddard, Feb. 15, 1727, when only in his twenty-fourth year, and continued pastor of this congregation until June 1750, at which time his congregation dismissed him with every mark of contempt and insult. This, however, will appear to reflect no discredit on Mr. Edwards, when the reader is told that the first cause of complaint against him was, his having detected and endeavoured to expose a combination of youths who had imported obscene books, and were corrupting one another's principles with great eagerness. So many of these young men were connected with the best families, that the parents declared their children should not be called to an account, and all inquiry was stifled. Still, however, they could not have proceeded to expel their preacher, if they had not soon afterwards laid hold of another pretext, which arose from Mr. Edwards's refusing to administer the sacrament to persons of notoriously loose lives. Meetings were held, in which he endeavoured to justify his opinions; but upon a decision, on the question of continuing him their pastor, he was left in a minority of 180, after a residence among them of twenty-four years, and a character of unimpeachable integrity and piety.

As it is impossible to suppose that all his hearers joined in the above decision, he appears to have been supported for some time, by the kindness of those who admired his character, until sent on a mission to the Indians at Stockbridge, in the western part of Massachusett's bay, about sixty miles from his former residence. Here he arrived in 1751, and enjoying a quiet retirement, employed himself at his leisure hours in composing the principal part of his works, until 1757, when, on the death of Mr. Aaron Burr, he was chosen president of New Jersey college. He had not, however, long commenced the business of his new office when the small-pox raging with great virulence, he caught the infection, although after inoculation, and died of the disorder March 22, 1758. Mr. Edwards was a man of extensive learning, principally in theology, and his avidity for knowledge was insatiable. He commonly spent thirteen hours a day in his study, and yet did not neglect the necessary exercises of walking and riding. He read all the books, especially in divinity, that he could procure, from which he could hope to get any help in his pursuit of knowledge. And in this, he did not confine himself to authors of any particular sect or denomination; but took much pains to procure the works of the most noted writers who advanced a scheme of divinity most contrary to his own, which was nearly that termed Calvinistic.

His works consist of several volumes of sermons, printed at various times, and often reprinted in this country as well as in America. To one of these, consisting of eighteen Sermons, reprinted at Glasgow in 1785, is prefixed his life written by Dr. Hopkins. Besides these he wrote, 1. "A Treatise concerning religious Affections," 1746, 8vo. 2. "An Account of the Life of the Rev. David Brainerd," 1749, 8vo. 3. "An Inquiry into the Qualifications for full communion in the Visible Church," 1749, intended as a vindication of his principles in the matter which occasioned his dismission from Northampton. 4. "A careful and strict inquiry into the modern prevailing notion of that Freedom of Will, which is supposed to be essential to moral agency," 1754. 5. "The great Christian doctrine of Original Sin defended, containing a reply to the objections of Dr. John Taylor," 1758. A very recent critic, while he censures with much asperity Mr. Edwards's treatise on original sin, asserts at the same time that his treatise on free will deserves to be regarded as one of the most stu-

pendous monuments of metaphysical argument ever erected by the human understanding. 6. "An History of Redemption." 7. "Miscellaneous Observations on important Theological Subjects," London, 1793. 8. "Remarks on important Theological Controversies," ibid. 1796. Some of these were posthumous, as were a few other tracts of lesser importance written by him.[1]

EDWARDS (RICHARD), one of our ancient English poets, was born in Somersetshire in 1523, and admitted scholar of Corpus Christi college, Oxford, under the tuition of George Etheridge, May 11, 1540, and probationer fellow Aug. 11, 1544. In 1547, when Christ church was founded by Henry VIII. he was admitted student of the upper table, and the same year took his master's degree. Warton cites a passage from his poems to prove that in his early years, he was employed in some department about the court. In the British Museum there is a small set of manuscript sonnets, signed with his initials, addressed to some of the beauties of the courts of queen Mary and queen Elizabeth. He therefore probably did not remain long at the university. In the beginning of Elizabeth's reign, he was made one of the gentlemen of her chapel, and master of the children there, having the character of not only being an excellent musician, but an exact poet, as many of his compositions in music and poetry testify. For these he was highly valued, by those who knew him, especially his associates in Lincoln's-Inn (of which he was a member), and much lamented by them when he died. This event, according to sir John Hawkins, happened Oct. 31, 1556, but others say in 1566. He wrote "Damon and Pythias," a comedy, acted at court and in the university, first printed in 1570, or perhaps in 1565, and "Palamon and Arcyte," another comedy in two parts, probably never printed, but acted in Christ-church hall, 1566, before queen Elizabeth, of which performance Wood gives a curious account. Warton thinks it probable that he wrote many other dramatic pieces now lost. He is mentioned by Puttenham, as gaining the prize for comedy and interlude. Besides being a writer of regular dramas, he appears to have been a contriver of masques, and a composer of poetry for pageants. In a word, he united all those arts and accomplishments which ministered to popular pleasantry, in an age when the taste of the courtiers

[1] Life by Hopkins.—Protestant Dissenters' Magazine, vol. IV.

was not of a much higher order than that of the vulgar in our time. His English poems, for he wrote also Latin poetry, are for the most part extant in "The Paradise of Dainty Devises," Lond. 1578, 4to, lately reprinted in the "Bibliographer," where, as well as in our other authorities, are some farther notices of Edwards. It is justly observed by Warton, that his popularity seems to have altogether arisen from those pleasing talents, of which no specimens could be transmitted to posterity, and which prejudiced his partial contemporaries in favour of his poetry.[1]

EDWARDS (Thomas), a critic and poetical writer, was born in 1699, in or near the city of London, and was a younger son of ——— Edwards, esq. a gentleman in the profession of the law. His grandfather had been of the same profession. The principal part of his grammatical education he is said to have received at a private school, and never was a member of either of the universities. At a proper age he was entered of Lincoln's Inn; and, in due time, was called to the bar; but, having a considerable hesitation in his speech, he was discouraged from engaging much in the practice of the law. Although he never appears to have fallen into that dissipation which is sometimes chargeable upon young gentlemen of the inns of court, it may be conjectured, from his subsequent publications, that he applied himself more assiduously to the cultivation of the belles lettres than to the severer studies belonging to his profession. Shakspeare, in particular, was the object of his warmest admiration and most sedulous attention; and to this circumstance Mr. Edwards is principally indebted for his literary reputation. His first appearance from the press was in a pamphlet published, in 1744, and entitled "A Letter to the author of a late Epistolary Dedication, addressed to Mr. Warburton." This was the beginning of our author's attack upon that famous writer; which was followed, in 1747, by "A Supplement to Mr. Warburton's edition of Shakspeare," a performance so well received, that two impressions of it were printed in the same year. A third edition of it appeared in 1748, under the title of "The Canons of Criticism, and a Glossary, being a Supplement to Mr. Warburton's edition of Shakspeare. Collected from the notes in that celebrated work,

[1] Ath. Ox. vol. I. edition by Bliss, 1813.—Warton's Hist. of Poetry.—Wood's Annals.—Philips's Theatrum. by sir E. Brydges.—Bibliographer, vol. III.—Hawkins's Hist. of Music.—Ellis's Specimens.—Biographia Dramatica.

and proper to be bound up with it. By the other gentleman of Lincoln's Inn;" which title the book has ever since retained. The expression of "the other gentleman of Lincoln's Inn," refers to a previous controversy of Warburton's, upon a different topic, with another member of that society. Mr. Warburton, in the preface to his edition of Shakspeare, declares that it had been once his design to give the reader a body of canons for literary criticism, drawn out in form, together with a glossary; but that he had laid aside his purpose, as these uses might be well supplied by what he had occasionally said upon the subject in the course of his remarks. This idea Mr. Edwards humourously took up, and from the notes and corrections of Warburton's Shakspeare, has framed a set of canons ridiculously absurd, each of which is confirmed and illustrated by examples taken from the edition in question; and it cannot be denied that Mr. Edwards has perfectly succeeded in his attempt, and that through the whole of his work he has displayed his wit, his learning, and his intimate acquaintance with Shakspeare; but such an attack upon Warburton, though conducted with pleasantry rather than ill-nature, was too formidable to avoid exciting resentment. Accordingly, Warburton introduced Mr. Edwards into the next edition of Pope's "Dunciad" in a note under the following lines in the fourth book of that work:

> Next bidding all draw near on bended knees,
> The queen confers her titles and degrees.
> Her children first of more distinguished sort,
> Who study Shakspeare at the inns of court.

"Ill," says our annotator, "would that scholiast discharge his duty, who should neglect to honour those whom Dulness has distinguished; or suffer them to lie forgotten, when their rare modesty would have left them nameless. Let us not, therefore, overlook the services which have been done her cause, by one Mr. Thomas Edwards, a gentleman, as he is pleased to call himself, of Lincoln's Inn; but, in reality, a gentleman only of the Dunciad; or, to speak him better, in the plain language of our honest ancestors to such mushrooms, a gentleman of the last edition: who, nobly eluding the solicitude of his careful father, very early retained himself in the cause of Dulness against Shakspeare, and with the wit and learning of his ancestor Tom Thimble in the 'Rehearsal,' and with the air of good-nature and politeness of Caliban in the 'Tem-

pest,' hath now happily finished the Dunce's progress, in personal abuse. For, a libeller is nothing but a Grub-street critic run to seed."

Mr. Edwards, who had inflicted so deep a wound on Warburton's edition of Shakspeare, and who could be no stranger to the irascibility of his literary temper, was by no means prepared for such an attack, which was felt by him in a very sensible degree; and he was particularly hurt at what he thought a reflection upon his birth. His resentment on this occasion was strongly expressed in a preface which he prefixed to a new impression of the "Canons of Criticism;" but in one respect Mr. Edwards appears to have been mistaken. Warburton had no reference to his parental origin; which circumstance he condescended to explain in an additional note, though in very uncourtly language. "Lamentable," says he, "is the dulness of these gentlemen of the Dunciad. This Fungoso and his friends, who are all gentlemen, have exclaimed much against us for reflecting on his birth, in the words, *a gentleman of the last edition*, which we hereby declare concern not his birth, but his adoption only; and mean no more than that he is become a gentleman of the last edition of the Dunciad. Since gentlemen then are so captious, we think it proper to declare that Mr. Thomas Edwards's ancestor is only related to him by the muse's side." Mr. Edwards, besides answering Warburton in prose, attacked him with sonnets, but had more ample cause for satisfaction in the repeated impressions of his work, in the approbation of his friends, and in an elegant ode addressed to him by Dr. Akenside.

To the seventh edition of the "Canons of Criticism," which was published in 1765, is annexed a small piece, entitled "An Account of the Trial of the Letter Υ, alias Y," the design of which was to put gentlemen of learning and leisure in mind of settling the orthography of our language. It is a sensible performance, and displays, in a pleasing manner, Mr. Edwards's skill in English criticism; a study, of which he was particularly fond, and in which few have shewn a more exact taste. The two chief things hinted at in the piece are uniformity in spelling, where the reasons from derivation are the same; and, preserving, as much as may be, the marks of etymology. In the same publication are given fifty of our author's sonnets, in the style and manner of Spenser, twenty-seven of which had never

before been printed. The rest, two excepted, had previously appeared in Dodsley's and Pearch's collections of poems. Two more original sonnets, together with an ode, occasioned by a lady's being burnt with curling-irons, may be seen in the sixth volume of Nichols's Select Collection; but as a poet, he has not been so highly esteemed as in his critical capacity, although it has been said that his sonnets are formed upon the model of the Italians of the good age, and of their imitators among us, Spenser and Milton. They discover, however, the traces of an elegant mind.

The early part of Mr. Edwards's life was chiefly spent in town, and at Pitzhanger in Middlesex. But in 1739 he purchased an estate at Turrick, in the parish of Ellesborough, in Buckinghamshire, where he resided till his decease. This, however, did not prevent his frequent mixture with his literary friends, who were numerous and respectable, both in rank and character. It appears that he was acquainted with Richard Owen Cambridge, esq. the honourable Philip Yorke (afterwards second earl of Hardwicke), Daniel Wray, esq. the honourable Charles Yorke, Isaac Hawkins Browne, esq. the lord chancellor Hardwicke, archbishop Herring, lord Willoughby of Parham, Mr. Samuel Richardson, George Onslow, esq. (now lord Onslow), Dr. Heberden, the right honourable Arthur Onslow, Mr. Highmore the painter, and other accomplished gentlemen. Dr. Akenside's regard for him has already been displayed. Three of his letters to Dr. Birch may be perused in the fifty-third volume of the Gentleman's Magazine;" and Mrs. Chapone, when Miss Mulso, addressed an elegant ode to him, which he answered by a sonnet.

Mr. Edwards's most intimate friend seems to have been Richard Roderick, esq. of Queen's college in the university of Cambridge, M. A. and a fellow of the royal society, and of the society of antiquaries. This gentleman assisted Mr. Edwards in his " Canons of Criticism;" and they afterwards corresponded together concerning their favourite bard; the result of which was, the " Remarks on Shakspeare," annexed to the last edition of the " Canons." In Mr. Edwards's ninety-ninth sonnet, Mr. Roderick is celebrated as possessed of very considerable poetical talents, and some of his poetical pieces are in the second volume of Dodsley's collection.

Mr. Edwards departed this life on the third of January,

1757, whilst he was upon a visit at his friend Mr. Richardson's, at Parson's Green, and was buried in the church-yard of Ellesborough, where a monument is erected to his memory, containing a delineation of his character, composed by Daniel Wray, esq.

In 1761 was published a small tract, which had been written by our author, entitled "Free and candid thoughts on the doctrine of Predestination," which contained nothing new.[1]

EDWARDS (THOMAS), a learned divine of the church of England, was born at Coventry, August 10, O.S. 1729, and was the son of the Rev. Thomas Edwards, M. A. vicar of St. Michael's in that city, and of Katharine his wife. His grammatical education he received partly under the tuition of Edward Jackson, D. D. master of the free grammar-school in Coventry, but principally under the care of his own father; and such was his eagerness for the acquisition of knowledge, that he seldom engaged in the diversions common to boys. In 1747, at the age of eighteen, he was matriculated at the university of Cambridge, and entered of Clare hall, where he took the degree of B. A. in 1750, and of M. A. in 1754. He was likewise a fellow of his college. In the younger part of his life he was a self-taught musician, and became no mean performer on the spinnet and the bass-viol: but, finding that this amusement encroached too much upon his studies, he entirely relinquished it. On the 22d of September, 1751, he was ordained deacon, and on the 23d of September, 1753, he was ordained priest, both which orders he received from the hands of Dr. Frederick Cornwallis, at that time bishop of Litchfield and Coventry. In the spring of 1755, when Mr. Edwards was not yet twenty-six years of age, he gave a striking proof of the diligence with which he applied himself to the study of the learned languages, and the acquisition of sacred literature. This was his publication of "A new English Translation of the Psalms from the original Hebrew, reduced to metre by the late bishop Hare; with notes, critical and explanatory, illustrations of many passages, drawn from the classics, and a preliminary dissertation, in which the truth and certainty of that learned prelate's happy discovery is stated, and proved at large,"

[1] Biog. Brit.—Nichols's Bowyer.—Richardson's Correspondence, in which there are many of Mr. Edwards's letters.

8vo. It was Mr. Edwards's design to make Dr. Hare's system of Hebrew metre better known, and to prove, that, by a judicious application of it, great light might be thrown upon the poetical parts of the Hebrew scriptures. He was of opinion that Dr. Hare's hypothesis was rejected by many persons, partly from an over-hasty determination, and partly from too scrupulous a veneration for the Hebrew text. The notes, which comprehend more than one third of this book, chiefly contain emendations of the Hebrew text, pointed out by the metre, and illustrations of some passages, drawn from the classics, together with an explanation of the most difficult places. Considerable use is made by our author of Hare and Mudge, but with no servile adherence to their authority. Mr. Edwards's next publication was only a single sermon, which he had preached at St. Michael's in Coventry, on the 6th of February, 1756. On the 2d of May, 1758, he was nominated, by the corporation of Coventry, master of the free grammar-school, and presented to the rectory of St. John the Baptist in that city. This promotion was followed by his marriage, November 27th, in the same year, to Anne Parrott, daughter of Stonyer Parrott, esq. of Hawkesbury, in the parish of Foleshill, in the county of Warwick, by whom he had one son, Dr. Edwards of Cambridge. Early in 1759, Mr. Edwards published one of his principal works, "The doctrine of irresistible Grace proved to have no foundation in the writings of the New Testament." This was levelled at the opinions of the Calvinists on that subject. Our author's next publication, which appeared in 1762, was entitled "Prolegomena in Libros Veteris Testamenti Poeticos; sive dissertatio, in qua viri eruditissimi Francisci Harii nuper Episcopi Cicestriensis de antiqua Hebræorum poesi hypothesin ratione et veritate niti, fuse ostenditur, atque ad objecta quædam respondetur.—— Subjicitur Metricæ Lowthianæ Confutatio, cum indicibus necessariis," 8vo. This attack upon Dr. Lowth's "Metricæ Harianæ brevis Confutatio," which had been annexed to the first edition of his admirable "Prælectiones de sacra Poesi Hebræorum," did not pass unnoticed by that gentleman. In the second edition of his "Prælectiones" he added a note, in which he strenuously maintained his own opinion, in opposition to that of Mr. Edwards. In reply to this note our author published, in 1765, "Epistola ad doctissimum Robertum Lowthium, S. T. P.

In qua nonnulla, quæ ad nuperæ suæ de sacra Hebræorum Poesi Prælectionum editionis calcem habet, expenduntur." In this he indulged himself in some severity of language, which the subject did not merit, and which ought not to have been used towards such an antagonist as Dr. Lowth. The doctor thought the "Epistola" of consequence enough to deserve a reply; and therefore he printed, in 1766, "A larger Confutation of bishop Hare's System of Hebrew Metre: in a letter to the reverend Dr. Edwards; in answer to his Latin epistle," 8vo. Here the controversy ended; and the general opinion of the learned world gave the preference to Dr. Lowth's arguments.

In 1766, Mr. Edwards was admitted to the degree of doctor in divinity; not long after which (early in 1767) he published "Two Dissertations: the first, on the absurdity and injustice of religious bigotry and persecution; their utter contrariety to the temper and conduct of Christ and his Apostles; and their mischievous and fatal consequences: the second, on the principal qualifications and canons, necessary for the right and accurate interpretation of the New Testament," 8vo. These dissertations reflect just credit on our author's reputation. The first of them shows him to have been possessed of an enlarged and liberal mind; and the second contains a variety of judicious and useful directions to theological students, and to such persons in general as are desirous of attaining an exact and critical knowledge of the evangelical and apostolical writings. Dr. Edwards's next publication was in Latin, being "Duæ Dissertationes: in quarum priore probatur, variantes lectiones et menda, quæ in Sacram Scripturam irrepserunt, non labefactare ejus auctoritatem in rebus quæ ad fidem et mores pertinent: in posteriore vero, prædestinationem Paulinam ad Gentilium vocationem totam spectare," 1768, 8vo; both, particularly the first, written with great ability. The latter is on a subject which will ever be contested.

In 1770, he was presented by the crown to the valuable vicarage of Nuneaton in Warwickshire; which preferment he is understood to have obtained through the interest of the corporation of Coventry, and some private friends, with the earl of Hertford, lord lieutenant of the county. Our author, in 1773, published a sermon, entitled "The indispensable Duty of contending for the Faith which was once delivered to the Saints," preached before the univer-

sity of Cambridge, on the 29th of June, 1766, being commencement Sunday. In 1779, he resigned the mastership of the free grammar-school of Coventry, and the rectory of St. John's, and retired to Nuneaton, where he resided during the remainder of his life. His last publication was given to the world in the same year. The title of it is "Selecta quædam Theocriti Idyllia. Recensuit, variorum notas adjecit, suasque animadversiones, partim Latine, partim Anglice, scriptas immiscuit, Thomas Edwards, S. T. P." 8vo. This work reflects honour on the accuracy and extent of our author's classical literature. Though the original text of what is selected from Theocritus consists only of about three hundred and fifty lines, the notes are extended through upwards of two hundred and fifty pages, besides more than twenty pages, consisting of addenda, corrigenda, collationes, &c. Dr. Edwards's reason for his being so minute and particular in many of his animadversions, was, that he might give every possible kind of assistance to young persons, for whom the book was principally intended. Having written the notes sometimes in Latin, and sometimes in English, as chance or inclination directed, he thought proper to publish them in that promiscuous form. It would, however, undoubtedly have been preferable uniformly to have composed them in the Latin language. There are two appendiculæ at the end of the volume; one containing the editor's reasons for not prefixing the accentual marks to his own and Mr. Warton's notes; and the other affording hints of a new method which he had discovered, of scanning Greek and Latin hexameters, the usual mode of doing it being, as he thought, erroneous. A fuller explanation of his system was intended to be given by him in a work which he had in contemplation, designed to be entitled "Miscellanea Critica," but which was not carried into execution. He had also made collections for an edition of Quintus Curtius.

In May 1784, Dr. Edwards lost his wife, a lady of distinguished good sense, and of the most engaging manners; and he, who had passed his life in his study, and was totally unacquainted with domestic concerns, and indeed with worldly affairs of every kind, never enjoyed himself after this event. What aggravated his distress was, that, previously to Mrs. Edwards's death, he had been afflicted with a stroke of the palsy, from which, however, he so far recovered as to be capable of discharging part of his paro-

chial duties. But, within a few months after her decease, he had a second stroke, for which he was advised to go to Bath, but received no benefit from his journey. He departed this life at Nuneaton, on the 30th of June, 1785, in the fifty-sixth year of his age; and on the 7th of July, was interred in the church-yard belonging to the parish of Foleshill, in the same grave with his wife. An inscription on a mural marble, contains nothing of moment excepting the dates already specified.

In his temper, Dr. Edwards was sometimes subject to starts of anger; but otherwise he was remarkably mild, benevolent, and humane. His generosity was great and extensive; and his dealings with others were conducted on the principles of the most rigid honesty and integrity. Such were his assiduity and ability in the instruction of youth, and so conscientious his discharge of his parochial duties, that no praise can exceed his merits. He was fond of retirement, and went seldom from his place of abode; on which account, though he occasionally corresponded with many of the literati, he was not in the habits of much intimacy with any. The person with whom he had most conversed was the late excellent and learned bishop of Carlisle, Dr. Edmund Law. Their sentiments were congenial, and their pursuits similar; being principally devoted to the prosecution and promotion of sacred literature.[1]

EDWARDS (WILLIAM), a very skilful architect, and one of that class of geniuses who are usually said to be self-taught, was the son of a farmer in the parish of Eglwysilan, in the county of Glamorgan, where he was born in 1719. In his fifteenth year he appears to have manifested his skill in repairing the stone fences so common in that country, and executed his work with such peculiar neatness, that his talents became in great request. From this humble beginning, he aspired to be a builder of houses; and his first attempt was to build a small workshop for a neighbour, in the performance of which he gave great satisfaction. He was then employed to erect a mill, which was admired by good judges as an excellent piece of masonry; and while employed on this he became first acquainted with the principles of an arch, which led him to get higher undertakings. In 1746 he undertook to build a new bridge over the river Taff, which he executed in a style superior to any thing of the kind in any part of Wales,

1 Biog. Brit.

for neatness of workmanship and elegance of design. It consisted of three arches, elegantly light in their construction. The hewn stones were excellently well dressed, and closely jointed. But this river runs through a very deep vale, that is more than usually woody, and crowded about with mountains. It is also to be considered, that many other rivers of no mean capacity, as the Crue, the Bargoed Taff, and the Çunno, besides almost numberless brooks that run through long, deep, and well-wooded vales or glens, fall into the Taff in its progress. The descents into these vales from the mountains being in general very steep, the water in long and heavy rains collects into these rivers with great rapidity and force; raising floods that in their descriptions would appear absolutely incredible to the inhabitants of open and flat countries. Such a flood unfortunately occurred after the completion of this undertaking, which tore up the largest trees by the roots, and carried them down the river to the bridge, where the arches were not sufficiently wide to admit of their passage, and in consequence of the obstruction to the flood, a thick and strong dam, as it were, was thus formed, and the streams being unable to get any farther, rose here to a prodigious height, and carried the bridge entirely away. As Edwards had given the most ample security for the stability of the bridge during the space of seven years, he was obliged to erect another, which was of one arch, for the purpose of admitting freely under it whatever incumbrances the floods might bring down. The span or chord of this arch was one hundred and forty feet; its altitude thirty-five feet; the segment of a circle whose diameter was one hundred and seventy feet. The arch was finished, but the parapets not yet erected, when such was the pressure of the unavoidable ponderous work over the haunches, that it sprung up in the middle, and the key-stones were forced out. This was a severe blow to a man who had hitherto met with nothing but misfortune in an enterprize which was to establish or ruin him in his profession. Edwards, however, engaged in it the third time; and by means of three cylindrical holes through the work over the haunches, so reduced the weight over them, that there was no longer any danger from it. These holes or cylinders rise above each other, ascending in the order of the arch, three at each end, or over each of the haunches. The diameter

of the lowest is nine feet; of the second, six feet; and of the uppermost, three feet. They give the bridge an air of uncommon elegance. The second bridge fell in 1751. The third, which has stood ever since, was completed in 1755.

Hitherto the Rialto was esteemed the largest arch in Europe, if not in the world. Its span or chord was ninety-eight feet. But New Bridge is forty-two feet wider; and is said to be the largest arch in the world, of which we have any authentic account. The fame of this bridge introduced Edwards to public notice; and he was employed to build many other bridges in South Wales. One of the next bridges that he constructed was Usk Bridge, over the river Usk, at the town of Usk in Monmouthshire. It was a large and handsome work. He afterwards built the following bridges, in the order of succession which is here assigned them. A bridge of three arches over the river Tawy: Pont ar Tawy, over the same river, about ten miles above the town of Swansea. This was of one arch; its chord eighty feet, with one cylinder over the haunches. Bettws Bridge in Caermarthenshire, consisting of one arch, forty-five feet in the span. Llandovery Bridge in the same county, consisting of one arch, eighty-four feet in the span, with one cylinder over the haunches. Wychbree Bridge, over the river Tawy, about two miles above Morriston: this has one arch, ninety-five feet in span, twenty feet in altitude, with two cylinders over each of the haunches to relieve them. He built Aberavon Bridge in Glamorganshire, consisting of one arch, seventy feet in span, fifteen feet in altitude, but without cylinders. He likewise built Glasbury Bridge, near Hay, in Brecknockshire, over the river Wye: it consists of five arches, and is a light, elegant bridge. The arches are small segments of large circles on high piers, as best adapted to facilitate the passage of floods under the bridge, and travellers over it.

Edwards devised very important improvements in the art of bridge-building. His first bridges of one arch he found to be too high, so as to be difficult for carriages, and even horses, to pass over. The steeps at each end of New Bridge in particular are very inconvenient, from the largeness and altitude of the arch. This peculiarity, it is true, adds much to its perspective effect as a part of the landscape; but the sober market-traveller is not recompensed for the toil of ascending and descending an arti-

ficial mountain, by the comparison of a rainbow and the raptures of a draughtsman. He avoided this defect in his subsequent works; but it was by a cautious gradation that he attempted to correct his early and erroneous principles, and to consult the ease of the public, at the same time that he surmounted the greatest difficulties of his occupation. At length he discovered, that where the abutments are secure from the danger of giving way, arches of much less segments, and of far less altitude, than general opinion had hitherto required, are perfectly secure, and render the bridges much easier for carriages to pass over, and in every respect adapt them better to the purposes of a ready and free communication. Impressed with the importance of those rules by which he had assiduously perfected his own practice, he was in the habit of considering his own branch of architecture as reducible to three great requisites; durability, the freedom of the water flowing under, and the ease of the traffic passing over. These are certainly maxims of peculiar importance in bridges of one arch, which are not only the best adapted to situations where tremendous floods occur, but in many cases are the only bridges securely practicable in mountain valleys.

The literary knowledge of William Edwards was at first confined to the Welsh language, which he could read and write from early youth. He was supposed to be rather obstinate when a boy; an imputation which generally rests on genius, that sees beyond the scope of those by whom it is controlled. His own account of this alleged temper was, that he always considered whether any thing that was proposed to him, or any principle that he was required to act upon, coincided with his own ideas of rectitude. If he found that it did, he firmly persisted in it. His general character was that of uncommon resolution and inflexibility. He was very wild, as it is commonly reported of him, till about eighteen years of age. After that period, he became very steady and sedate. A neighbour instructed him a little in arithmetic. About the age of twenty or twenty-one, he undertook the building of a large iron forge at Cardiff, and lodged with a person named Walter Rosser, a baker, and blind. This man taught English reading. William Edwards was alive to every opportunity of improvement, and rapidly acquired what he eagerly pursued.

After he had performed his engagement at Cardiff, he built many good houses, with several forges and smelting-

houses, and was for many years employed at works of this nature by John Morris of Clasement, esq. now sir John Morris, bart. He studied much the remains of Caerphilly Castle, which is in his native parish, and his principles were formed on those of its masonry. His manner of hewing and dressing his stones was exactly that of the old castle-masons, and he put them together with a closeness, neatness, and firmness, that is never seen but in those ancient edifices.

To the ample employment which his skill in architecture furnished, he added that of a farmer during the whole of his life, and on Sunday exercised the functions of a spiritual pastor among the independent dissenters. He was ordained in their communion in 1750, and officiated for forty years as minister of a congregation in his native parish. In his principles he was what is termed a moderate Calvinist. From his flock he regularly received his stipulated salary, but as regularly distributed the whole among the poor, with a considerable addition, where necessary, from his private fortune. Thus highly respected by all sects and parties, for his extraordinary talents, piety, and probity, he died, much lamented, in 1789, and was buried in the church-yard of Eglwysilan. He left a numerous family, of which David, his second son, inherits his father's skill in bridge-building, and the others are men of talents and worth.[1]

EECKHOUT (ANTONY VANDER), a celebrated painter, was born at Brussels in 1656, but it is not ascertained from what master he learned the art. He travelled to Italy with his brother-in-law Lewis Deyster, a very eminent artist, with whom he painted in conjunction, during the whole time of his continuance abroad, Deyster executing the figures, and Eeckhout the fruit and flowers, and with such perfect harmony and union, that the difference of their pencils was quite imperceptible. When he returned to Brussels, he received many marks of respect and distinction, and also an appointment to a very honourable station; yet he soon forsook friends, honours, and a certainty of being enriched, and embarked for Italy, where he wished to spend the remainder of his days. But chance conducted him to Lisbon, where his pictures sold for an

1 From a very interesting account of this ingenious man, in Malkin's "Scenery of South Wales," 2d edit. 1807, vol. I. p. 132.

exceeding high price, as he painted all his subjects in the Italian taste, and, during his residence in Italy, he had taken pains to sketch so many elegant forms of fruits and flowers, that he had a sufficient number for all his future compositions. He had lived at Lisbon about two years, when he married a young lady of quality, and extremely rich. This splendid fortune probably raised him rivals, who were jealous of his prosperity. Being out one day in his coach, he was shot with a ball, of which he instantly died, in 1695; but the cause of this assassination, or who were the authors and perpetrators of it, was never discovered.[1]

EECKHOUT (GERBRANT VANDER), another artist, eminent for the success with which he imitated Rembrandt, was born at Amsterdam, in 1621, and was a disciple of Rembrandt, whose manner of designing, colouring, and penciling, he imitated wonderfully. But although it is difficult to distinguish between several of his paintings, and those of his master, he is thought to have excelled him in the extremities of his figures. His principal employment was for portraits, and he surpassed all his contemporaries in the power he had of painting the mind in the countenance. His portrait of his own father had so much force, resemblance, and life, as to astonish even Rembrandt himself when he saw it. But, although Eeckhout painted portraits with great success, he was much more pleased to paint historical subjects, and not less happy in his execution, his composition being rich, and full of judgment; the distribution of his masses of light and shadow truly excellent; and in the opinion of some connoisseurs, he had more transparence in his colouring, and better expression than Rembrandt. His back-grounds are generally clearer than his, yet, if in this and other respects he attained to the perfections of Rembrandt, he also shared his defects; he was often incorrect in design, elegance, and grace, and was totally negligent of the costume. In the collection of the elector Palatine, a picture of this master is mentioned, as having a strong and admirable expression; the subject is "Christ among the Doctors;" another picture of this master, representing "Simeon with Christ in his arms," is a most excellent performance, and sir Robert

[1] Descamps, vol. III.—Pilkington.

Strange had a third, the "Guard Room," which he praised very highly. This artist died July 22, 1674.[1]

EGEDE (HANS or JOHN), an enterprising Danish missionary, was a native of Denmark, born Jan. 31, 1686, and was for some time a preacher at Trundheim, in Norway. Having heard that long before his time some families of Norway had established themselves in Greenland, where the Christian religion was propagated by them, and even churches and convents built, he felt himself interested in the welfare of this colony, and curious to know its actual state; and although he was told that the ice rendered that country intolerable, that the people were savages, and that no traces were now to be found of the religion which they had been taught, he still persisted in his design of reviving an establishment there, and for some years made many unsuccessful attempts to procure the necessary means. At length Frederic IV. king of Denmark seemed disposed to second his efforts, and called together the body of merchants of Bergen, to know what assistance and what privileges they would grant to a company disposed to make the experiment of establishing a colony in Greenland. But these merchants could not be made to comprehend the utility of the plan, and nothing was done by them as a body. Egede, however, was not wholly disheartened, but visited the merchants individually, and by dint of solicitation, obtained a subscription amounting to 10,000 crowns, to which he added 300, which was the whole of his own property. He then built vessels fit for the voyage, and provided all necessaries; the king appointed him missionary, with a salary of 300 crowns, and in May 1721, Egede set sail with his wife and children, full of ardent hopes. After many dangers, he landed on the Baals river, in West Greenland, and built a house. He now endeavoured to gain the confidence of the natives by kind approaches; he learned their language, and took every method to soften their manners, and enlighten their understandings. He also, as a very necessary step towards civilization, endeavoured to form a commercial establishment with them, and, some time after, the king sent other vessels and two more ecclesiastics to assist Egede in his undertaking. The colony then began to prosper; above 150 children were bap-

[1] Argenville, vol. III.—Descamps, vol. II.—Pilkington and Strutt.

tised and taught the principles of the Christian religion, and every thing wore a promising appearance, when, on the accession of Christian VI. to the throne, an order came to discontinue their proceedings. On this the greater part of the colonists returned home; but Egede persisted in remaining on the spot, and having persuaded about a dozen seamen to share his lot, he renewed his endeavours with success, and the following year a vessel arrived from the mother-country with provisions and men, and an order to persevere in the objects of the mission. Every succeeding year a vessel arrived with similar assistance, and Egede received 2000 crowns by each, for the annual expences of the colony, in the promotion of which he continued to labour with great zeal, until old age and infirmities obliged him to desist, when his eldest son, Paul, was appointed his successor. After a residence of fifteen years, the good old man returned to Copenhagen, and employed the remainder of his days in teaching the Greenland language to young missionaries. He died in the island of Falster, Nov. 5, 1758. A short time before this event, he published his "Description and Natural History of Greenland," of which there has been a French translation by Roches de Parthenay, printed at Geneva, 1763, 8vo, and the same year a German translation by Krunitz. There is also a German translation of "The Journal of his Mission," printed at Hamburgh, 1740, 4to. His son Paul, who died in 1789, wrote an "Account of his own Mission," which appeared in 1789, 8vo.[1]

EGERTON (THOMAS), lord Ellesmere, an eminent English statesman and lawyer, the son of sir Richard Egerton, of Ridley, in Cheshire, was born in Cheshire, about the year 1540. In 1556 he was admitted a commoner of Brasenose college, in Oxford, where he continued about three years; and having laid a good foundation of classical and logical learning, he removed thence to Lincoln's-inn, and applied himself with such success to the study of the law, that he soon became a noted counsellor*. The supe-

[1] Dict. Hist.

* There is a tradition that one of the first public occasions which created an opinion of lord chancellor Egerton's shrewdness and ability in his profession was shortly after he removed to Lincoln's-inn. He happened to be in court when a cause was trying, in which it appeared, that three graziers had vested a joint deposit of a sum of money in the custody of a woman who lived in Smithfield, upon condition that she was to account for it upon their coming to demand it together. One of the graziers, by persuading her

rior abilities he displayed in the line of his profession, and his distinguished eminence at the bar, attracted the notice of queen Elizabeth, and on June 28, 1581, she appointed him her solicitor-general: the year after he was chosen Lent reader of the society of Lincoln's-inn, and was made also one of the governors of that society, in which office he continued for twelve years successively. His conduct and proficiency in the law, promoted him on June 2, 1594, to the office of attorney-general, and he was knighted soon after. On the 10th of April, 1593, he was appointed master of the rolls, when he shewed his great friendship to Mr. Francis Bacon, afterwards lord Verulam, by assisting him with his own observations in regard to the office of solicitor-general, then likely to become vacant by the advancement of Mr. Edward Coke to that of attorney-general, which was acknowledged by sir Robert Cecil as a favour done personally to himself. Upon the death of sir John Puckering, he had the great seal of England delivered to him at Greenwich on the 6th of May, 1596, with the title of lord keeper, by the special choice and favour of the queen, without any mediator or competitor, and even against the interest of the prime minister and his son; and at the same time he was sworn of her majesty's privy-council. He was permitted to hold the mastership of the rolls till May 18, 1603, when James I. conferred it on Edward Bruce, afterwards baron of Kinloss.

The integrity and abilities of the lord keeper so conciliated the favour and confidence of the queen, that she

that he was commissioned to receive the money by his two partners, who were bargaining for some oxen, and only waiting for the money to conclude the purchase, prevailed upon her to entrust him with it; and he immediately absconded. The two other partners began a suit against the woman to recover their money. The cause was brought on, and a verdict would probably have been given in favour of the plaintiffs; when Mr. Egerton stepped forward, and begged leave to speak as "Amicus Curiæ." Upon obtaining permission, he took care to establish the conditions upon which the defendant was entrusted with the money. These being readily allowed to be such as above stated; "Then," said he, "the defendant is ready to comply with the agreement. The plaintiffs only may deservedly be charged with attempting its violation. Two of them have brought a suit against this woman to oblige her to pay them a sum of money, which, by the agreement, she was to pay to those two and to the remaining partner jointly, coming together to demand it—where is he? why does not he appear? why do not the plaintiffs bring their partner along with them? when they do this, and fulfil the agreement on their part, she is ready to come up to the full extent of it on hers; till then, I apprehend that she is by law to remain in quiet possession." This turned the cause, and a verdict was found for the defendant.

employed him in her most weighty emergencies. In 1598, he was in commission for treating with the Dutch, and, jointly with the lord Buckhurst, Cecil, and others, signed a new treaty with their ambassadors in London, by which the queen was eased of an annual charge of 120,000*l.* In 1600, he was again in commission with the lord treasurer Buckhurst and the earl of Essex, for negotiating affairs with the senate of Denmark. His conduct in regard to the unfortunate earl of Essex, whose name will for ever distinguish yet disgrace the annals of Elizabeth, exhibits his character both as a wise and loyal subject, and a sincere and honest friend. These illustrious men filled two of the highest and most important offices of state at the same time, and with the most perfect harmony, although their characters were very different. Sensible, however, of Essex's great merit as a soldier, and of his constitutional infirmity as a man, the lord keeper took every opportunity to soften the violence and asperity of his disposition, and to reclaim him to the dictates of reason and duty. An instance of his friendly interference, in the year 1598, is given by Mr. Camden; by which the high and resentful spirit of Essex, which disdained to brook an insult from a queen, who, our readers will remember, struck him, was at length softened into a due submission to his royal benefactress; in consequence of which he was pardoned, and again received into her favour. (See DEVEREUX). From this unfortunate affair, however, his friends took an omen of his future ruin, under the conviction that princes, once offended, are seldom thoroughly reconciled. When on his hasty and unexpected return from the Irish expedition, he was summoned before the privy council, suspended from his offices, and committed to the custody of the lord keeper, the latter rendered him every kind and friendly office; and, in all his future conduct to this unfortunate man, tempered justice with compassion; preserving a proper medium between the duty of the magistrate, and the generosity of the friend. By the most popular and well-timed measures, he appeased the minds of a prejudiced people, who then became tumultuous from the injuries and indignities which they supposed were done to the person of their favourite general; asserting the queen's authority, and justifying the conduct of the public counsels, without heightening or exaggerating the misconduct of the unfortunate earl. Still as the minds of

the people remained dissatisfied, under a persuasion of his innocence, to remove the grounds of these suspicions, the queen resolved that his cause should have an open hearing, not in the star-chamber, but in the lord keeper Egerton's house, before the council, four earls, two barons, and four judges, in order that a censure might be formally passed upon him, but without charge of perfidy. On this occasion, when he began to excuse and justify his conduct, the lord keeper interrupted him in the most friendly manner, and advised him to throw himself upon the mercy and goodness of the queen, and not, by an attempt to alleviate his offences, to extenuate her clemency. The issue of this trial it is unnecessary here to relate, as it may be found in our account of this unfortunate nobleman. As far as the subject of the present article is concerned, it may be sufficient to add, that after the execution of Essex, with Cuffe, Merrick, Danvers, and Blunt, principal confederates, the lord keeper was in a special commission, with others of the first dignity, to summon all their accomplices, in order to treat and compound with them for the redemption of their estates; and, on security being given for the payment of the fines assessed, their pardon and redemption were obtained. The next year, 1602, he was again commissioned with others of the privy council, to reprieve all such persons convicted of felony as they should think convenient, and to send them, for a certain time, to some of the queen's galleys. And again, in the forty-fifth year of Elizabeth, for putting the laws in execution against the Jesuits and seminary priests, ordained according to the rites of the church of Rome. In March 1603, after the queen, oppressed with the infirmities of age, had retired from Westminster to Richmond, the lord keeper and the lord admiral, accompanied by the secretary, were deputed by the rest of the privy council to wait upon her there, in order to remind her majesty of her intentions, in regard to her successor to the crown, whom she appointed to be her nearest kinsman, James of Scotland. After the queen's death, the care and administration of the kingdom devolved upon the lord keeper and the other ministers of state, till the arrival of king James, her successor, from Scotland, who, by his sign manual, dated at Holy-rood house, 5th of April, 1603, signified to the privy council, that it was his royal pleasure that sir Thomas Egerton should exercise the office of lord keeper till farther orders.

On the 3d of May he waited upon the king at Broxbourne in Hertfordshire, and resigned the great seal to his majesty, who delivered it back again, confirming his office, and commanding him to use it as he had done before. On the 19th of July, king James caused the great seal to be broken, and put a new one into his hands, accompanied with a paper of his own writing, by which he created him "Baron of Ellesmere, for his good and faithful services, not only in the administration of justice, but also in council, both to the late queen and himself;" the patent for which title he caused to be dispatched the 21st of the same month. On the 24th, the day before his coronation, he constituted him lord high chancellor of England, which high and important office of state he supported for more than twelve years, with equal dignity, learning, and impartiality. On the 25th and 26th of November, Henry lord Cobham, and Thomas lord Grey de Wilton, were tried by their peers, the lord chancellor sitting as lord high steward. In 1604, he was, with certain other commissioners, authorized by act of parliament, to bring about an union between England and Scotland, it being the king's desire, that, as the two crowns were united in one person, an union of the nations might be effected by naturalization. But, differences arising between the house of lords and house of commons upon this point of the naturalization of the Scotch, he was one of the lords appointed of the committee of conference between the two houses. The whole of this transaction, and the causes of its failure, are stated at large in the fifth volume of the Parliamentary History. In 1605, he was appointed high steward of the city of Oxford, and in 1609, he was in commission to compound with all those, who, holding lands by knight's service, &c. were to pay the aid for making the king's son a knight.

At the death of Dr. Bancroft, archbishop of Canterbury, who was chancellor of the university of Oxford, on the 2d of Nov. 1610, lord Ellesmere was the next day unanimously elected into that honourable office; and on the 10th, installed in the bishop of Durham's house in London. At this period, that university was in a very flourishing state in point of the number of its members, which amounted to more than 2420; but many of them, and those of the senior part, were tainted with factious principles, both of a civil and religious nature. Convinced how destructive these ideas and principles, inculcated on

the minds of the youth of the university, who were to be called forth to fill the several departments of church and state, would be of the future health and prosperity of the constitution, he bent his earliest attention to eradicate and correct them.

The fame of John Williams, fellow of St. John's college, in Cambridge, as an able scholar and accomplished preacher, came to the ear of the lord chancellor, who sent for him, and about Midsummer 1611, made him his chaplain (the first chancellor since the reformation who had a domestic chaplain); and to this promotion, and the subsequent friendship of his patron, this great prelate, afterwards archbishop of York, was indebted for all his future success. The lord chancellor, indeed, employed on all occasions the ablest servants and coadjutors, and his affection made choice of the most honourable and valuable friends. Besides the archbishop Williams, sir Francis Bacon lord Verulam was honoured by his friendship, and promoted by his favour.

Neither the infirmities of old age, nor the active exertions of a long and laborious life, devoted to the service of their country, are always a privilege which can shelter men from unmerited persecution. On the 19th of January, 1615, the lord chancellor being much indisposed, and now in his seventy-fifth year, a professional attack from that great lawyer the lord chief justice Coke, though unable to damp the firmness of his spirit, threw an additional weight of anxiety upon his mind. Sir Edward Coke had heard and determined a cause at common law, but there was some collusion in the matter; for, the witness that knew, and should have related the truth, was prevailed upon to absent himself, on condition that some person would undertake to excuse his non-appearance. A fellow of the party undertook it, in a whimsical manner: he went with the witness to a tavern, called for a gallon of sack, and bade him drink; and, leaving him in the act of drinking, went immediately into court. This witness was called for, on whose evidence the issue of the cause depended, when the fellow answered upon oath, "that he left him in such a condition, that, if he continued in it but a quarter of an hour, he was a dead man." This evidence of the witness's incapacity to appear in court lost the cause. The plaintiffs removed it into chancery; and the defendants, having already had judgment at common law, refused to obey the

orders of that court; on which the chancellor, for contempt of court, committed them to prison. They preferred two indictments against his lordship the last day of Hilary term, and he was threatened with a *præmunire* in the star-chamber upon the statutes 27 Edw. III. and 4 Hen. IV. The lord chancellor being recovered of his indisposition, pursued this affair in Easter Term with great spirit and alacrity; and, it being brought to a hearing before the king as supreme judge of the jurisdiction of courts, he referred the matter to sir Francis Bacon and sir Henry Yelverton, his attorney and solicitor, sir Henry Montague and sir Ranulph Crewe, his serjeants, and Mr. Walter, the prince's attorney, all eminent men in their profession, who, upon a serious consideration of the statutes, and the occasion of making them, and of the precedents since that time, in April 1616 presented the king with their opinions and reasons why they conceived these statutes did not extend to the court of chancery. Consonant to this resolution, his majesty, upon farther advice, gave judgment in July following.—"That the statute of 27 E. III. ch. 1. and 4 Hen. IV. did not extend to the court of chancery: for the first was enacted against those who sued at Rome, and the latter was designed to settle possessions against disturbances, and not to take away remedy in equity." Upon this, his majesty ordered the case, the certificate, and the transactions thereupon, to be enrolled in the court of chancery *.

The lord chancellor, having repelled, with credit and success, this extraordinary attack, and being recovered from his indisposition, was, on the 12th of May 1616, constituted lord high steward for the trial of Robert earl of Somerset and Frances his wife, for poisoning sir Thomas Overbury, who were both convicted. After their conviction the chancellor resolutely and consistently refused to affix the great seal to the very extraordinary pardon granted, and already signed by the too indulgent lenity of

* The chief point in controversy between lord chancellor Ellesmere and lord chief justice Coke was, whether the Chancery can relieve by subpœna, after a judgment at law in the same matter. Coke on various occasions resisted the equitable interpositions; and during the seventeenth century, the bounds of equitable jurisdiction were often a matter of dispute, but since 1695 when sir Robert Atkyns published an elaborate treatise against the equitable jurisdiction of chancery (which produced no effect), that jurisdiction, as well after as before judgment, has been uniformly exercised without controversy or interruption.—Part of a long note on the subject by Mr. Hargrave in Biog. Brit. vol. V. p. 574.

the king, which was copied from one granted by the pope to cardinal Wolsey, and which ran in these words: "That the king, of his mere motion and special favour, did pardon all and all manner of treasons, misprisions of treasons, murders, felonies, and outrages whatsoever, by the said Robert Carre, earl of Somerset, committed, or hereafter to be committed."

On the 20th of May following, he was constituted one of the commissioners to treat with sir Noel Caroon, knight, ambassador for the States General, concerning the rendition of the cautionary towns into the hands of the States. On the 3d of June, the archbishop of Canterbury, and others, were appointed to inquire who were the authors of his being indicted of *præmunire*, which was the leading cause of sir Edward Coke's disgrace. He was one of the grand council, convened at Whitehall on the 6th of June, 1616, the king himself in council, before whom the twelve judges were summoned to appear, and accused of having, in the execution of their office, unconstitutionally trenched on the powers and prerogatives of the crown, in granting *commendams*. The king himself took an active part in this business, and, after a judicial discussion of the question, in which the opinion of sir Francis Bacon, the attorney general, was seconded and confirmed by that of the chancellor, they were severely censured for having grossly and wilfully erred both in the *matter* and *manner* of their proceedings; particularly in not obeying the royal command delivered to them by the attorney general, and in not delaying to proceed in a cause in which the prerogative was concerned till they had consulted his majesty, and known his farther pleasure. They all submitted willingly, except the lord chief justice Coke (in the whole of which business he acted a very noble part), and were obliged to crave his majesty's gracious favour and pardon upon their knees. On the 20th, the king, in the star-chamber, asserted the authority of the chancellor as more especially his own; and on the 30th, lord chief justice Coke was degraded for several causes of offence, particularly those two which have been just mentioned, viz. his attack upon the chancellor, and the affair of the *commendams*.

The lord chancellor was now more than seventy-six years of age, and feeling both the powers of his mind and body shrink under the pressure of old age and infirmity, by the most earnest solicitations he entreated the king to

give him an honourable discharge from his high office; partly from a scrupulous apprehension and conscientious diffidence of being competent to bear the fatigues, and to discharge the duties of it as he ought; but principally from an ardent desire to retreat from the busy scenes of office, in order to devote the evening of a life, spent in the honest and faithful discharge of a high profession, to religious meditation. These sentiments he conveyed to the king in two pathetic letters, who at last consented, though he, as well as the prince of Wales, had endeavoured to induce him, as much as possible, to remain in office. King James parted with an old and faithful servant with all imaginable tenderness, and, as a mark of his royal favour and approbation, advanced him to the dignity of viscount Brackley on the 7th of November, 1616. Though he then resigned the duties of that high and important office of state, the king let him, however, keep the seal in possession till the beginning of Hilary term following, when, according to Camden, on the 3d of March, 1617, his majesty went to visit the chancellor, and received it from his hands with tears of gratitude and respect. On the seventh it was committed to the custody of sir Francis Bacon, the person whom his lordship desired might succeed him. Another author says, that the king sent secretary Winwood for the seal with this gracious message, "That himself would be his underkeeper, and not dispose of it while he lived to bear the title of chancellor," and that no one received it out of the king's sight till lord chancellor Egerton's death, which followed soon after: these accounts are very reconcileable, as the king might both receive it in form from the chancellor's hands and send his secretary for it afterwards. On the 24th of January he had, for the same reasons, resigned the office of chancellor of the university of Oxford, and was succeeded by the earl of Pembroke.

His lordship's illness increasing, the king, as a farther testimony of his affection and good-will, sent the earl of Buckingham and sir Francis Bacon on the 15th of March to signify his intention of honouring him with an earldom, accompanied with an annual pension. These honours he did not live to receive, but the king conferred the former upon his son, John Egerton, afterwards created earl of Bridgewater. The age in which he lived was a particular æra of the British annals, distinguished by many great and

extraordinary public characters: but, whilst the misconduct or misfortune of a Devereux, a Raleigh, a Bacon, and a Coke, exposed them to public disgrace, or to an ignominious death; the prudence, discretion, and integrity of lord Ellesmere, secured him a safe and honourable retreat from this life; for, he died at York-house, in the Strand, on the 15th of March, 1617, in his seventy-seventh year, "in a good old age, and full of virtuous fame," and in the words of Camden, "Forte quanto propius reipublicæ mala viderat, ut integer honestum finem voluit." To sum up his character, says bishop Hacket, the biographer of archbishop Williams, he was one "Qui nihil in vitâ nisi laudandum aut fecit, aut dixit, aut sensit." He was buried at Doddleston, in Cheshire, on the 6th of April.

His lordship left four manuscripts of choice collections. 1. "The Prerogative Royal. 2. The Privileges of Parliament. 3. Proceedings in Chancery. 4. The Power of the Star-Chamber;" and, when he was lying upon his death-bed, to testify his affection to his chaplain Williams, he desired him to chuse what most acceptable legacy he should leave him; when Williams requested only these four books, and having been the principal instruments of his future fortunes, he so highly valued as to deem them a present fit to be offered to king James, to whom he gave them. In lord chancellor Egerton's life-time was printed in quarto, in sixteen sheets, Lond. 1609, his "Speech in the Exchequer-chamber," in Robert Calvine's cause, son and heir-apparent of James lord Calvine, of Colcross, in the realm of Scotland, commonly called the case of the postnati. In 1641 was printed at London "The Previleges and Prerogatives of the high court of Chancery, written by the right honourable Thomas lord Ellesmere, late lord chancellor of England." In 1651 there was published at London a small octavo book, entitled "Certaine Observations concerning the office of Lord Chancellor," composed by the right honourable and most learned Thomas lord Ellesmere, late lord chancellor of England, small octavo, extracted chiefly from records. And Mr. George Paul published some papers found amongst the manuscripts of Mr. Laughton, of Cambridge, which were said to have been written with the lord chancellor Egerton's own hand. These were entitled "The lord chancellor Egerton's Observations on the lord Coke's Reports, particularly in the debate of causes relating to the Right of the Church, the

Power of the king's Prerogative, the Jurisdiction of Courts, or the Interest of the Subject;" but it is not generally agreed that these papers are truly ascribed to lord chancellor Egerton. There is, however, in Mr. Hargrave's collection of law manuscripts, a piece entitled "Abridgment of the lord Coke's Reports under the lord Egerton's own hand." It contains a short account of each case in the eleven volumes of Reports published by lord Coke himself; and, probably, was a labour undergone by lord chancellor Egerton, as a preliminary to his observations on lord Coke's Reports.—There is also in Mr. Hargrave's collection a piece with this title, "Observations upon lord Coke's Reports, made by the lord chancellor Egerton, taken by me out of his own papers, written with his own hand." These observations are not the same as those in print, but seem to be additional. Who the transcriber was does not appear.

His person, as to its exterior, was possessed of such grave and striking dignity, as to excite the curiosity of many to go to the chancery in order to see and admire his venerable presence. His apprehension was keen and ready, his judgment deep and sound, his reason clear and comprehensive, his method and elocution elegant and easy. As a lawyer, he was prudent in counsel, extensive in information, just and honest in principle; so that, while he lived, he was excelled by none, and, when he died, he was lamented by all. As a statesman, he was able, faithful, and sincere, on all occasions; and, as a judge, impartial and incorrupt. In his private character he was generous, beneficent, and condescending to his friends; and to his enemies, who were few, he was merciful and forgiving; and the same spirit of benevolence and affection which distinguished the whole of his public character, pervaded his more intimate and domestic connections, and displayed themselves in every act of his private life. Though uncommonly successful in every occurrence of his life, and promoted through the merit of superior parts and application to the highest honours, neither the insolence of fortune, nor the splendour of these honours, could, in his enlarged and exalted mind, efface the sentiments of the Christian, nor deaden the feelings of the man. Fine sensibility, the inseparable attendant on fine genius, cultivated by philosophy and religion, was his privilege and ornament; and the pain which it necessarily and occa-

sionally experienced from the feelings and distresses of humanity, was abundantly repaid, and often heightened into enjoyment, by the exercise of a benevolent, and by the reflections of a Christian and conscientious mind. His heart was full of faith, and his hope of immortality was frequently expressed in the apostolic language, "Cupio dissolvi et esse cum Christo."[1]

EGERTON (JOHN), late bishop of Durham, a descendant of the preceding, was the son of Henry Egerton, bishop of Hereford (fifth son of John third earl of Bridgewater, by lady Jane Powlett, first daughter of Charles duke of Bolton), who marrying lady Elizabeth Ariana Bentinck, daughter of William earl of Portland, had by her one daughter and five sons, of whom John was the eldest. He was born in London, on the 30th of November, 1721, was educated at Eton school, and admitted a gentleman commoner in Oriel college, Oxford, upon the 20th of May 1740, under the tuition of the rev. Dr. Bentham, afterwards regius professor of divinity in that university, where he prosecuted his studies extensively and successfully for six or seven years. He was ordained deacon privately by Dr. Benjamin Hoadly, bishop of Worcester, in Grosvenor chapel, Westminster, on the 21st of Dec. 1745, and the following day he was ordained priest, at a general ordination holden by the same bishop in the same place. On the 23d he was collated by his father to the living of Ross in Herefordshire, and on the 28th was inducted by Robert Breton archdeacon of Hereford. On the 3d of January 1746 (a short time before his father's death, which happened on the 1st of April following), he was collated to the canonry or prebend of Cublington, in the church of Hereford. Upon the 30th of May 1746, he took the degree of bachelor of civil law, for which he went out grand compounder. On the 21st of November 1748 he married lady Anne Sophia, daughter of Henry de Grey, duke of Kent, by Sophia, daughter of William Bentinck, earl of Portland. He was appointed chaplain in ordinary to the king upon the 19th of March 1749; and was promoted to the deanery of Hereford on the 24th of July 1750. He was consecrated bishop of Bangor on the 4th of July 1756, at Lambeth; and had the temporalities restored to him upon

[1] Biog. Brit. from the hon. and rev. Francis Egerton.—Sir E. Brydges's edit. of Collins's Peerage.—Park's Royal and Noble Authors.

the 22d, previously to which, on the 21st of May, the university of Oxford conferred upon him the degree of LL. D. by diploma, and he was empowered to hold the living of Ross, and the prebend of Cublington, with that bishopric, in commendam, dated the 1st of July. On the 12th of November 1768, he was translated to the see of Lichfield and Coventry, with which he held the prebend of Weldland, and residentiaryship of St. Paul's, and also the two preferments before mentioned. He was inducted, installed, and enthroned at Lichfield by proxy, upon the 22d of November, and had the temporalities restored upon the 26th. On the death of Dr. Richard Trevor, he was elected to the see of Durham, upon the 8th of July 1771, and was confirmed on the 20th in St. James's church, Westminster. Upon the 2d of August following he was enthroned and installed at Durham by proxy. The temporalities of the see were restored to his lordship on the 15th of August, and on the 3d of September he made his public entry into his palatinate. On his taking possession of the bishopric, he found the county divided by former contested elections, which had destroyed the general peace: no endeavours were wanting on his part to promote and secure a thorough reconciliation of contending interests, on terms honourable and advantageous to all; and when the affability, politeness, and condescension, for which he was distinguished, uniting in a person of his high character and station, had won the affections of all parties to himself, he found less difficulty in reconciling them to each other, and had soon the high satisfaction to see men of the first distinction in the county conciliated by his means, and meeting in good neighbourhood at his princely table. The harmony he had so happily restored, he was equally studious to preserve, which he effectually did, by treating the nobility and gentry of the county at all times with a proper regard, by paying an entire and impartial attention to their native interests, by forbearing to improve any opportunities of influencing their parliamentary choice in favour of his own family or particular friends, and by consulting on all occasions the honour of the palatinate. The same conciliating interposition he had used in the county, he employed in the city of Durham with the same success. At the approach of the general election in 1780 he postponed granting the new charter, which would considerably enlarge the number

of voters, till some months after the election, that he might maintain the strictest neutrality between the candidates, and avoid even the imputation of partiality; and when he confirmed it, and freely restored to the city all its ancient rights, privileges, and immunities, in the most ample and advantageous form, he selected the members of the new corporation, with great care, out of the most moderate and respectable of the citizens, regardless of every consideration but its peace and due regulation; objects which he steadily held in view, and in the attainment of which he succeeded to his utmost wish, and far beyond his expectation. A conduct equally calculated to promote order and good government, he displayed, if possible, still more conspicuously in the spiritual than in the temporal department of his double office. Towards the chapter, and towards the body of the clergy at large, he exercised every good office, making them all look up to him as their common friend and father: and to those who had enjoyed the special favour of his predecessor, he was particularly kind and attentive, both from a sense of their merit, and that he might mitigate in some degree their loss of so excellent a friend and patron. In the discharge of all his episcopal functions, he was diligent and conscientious. He was extremely scrupulous whom he admitted into orders, in respect of their learning, character, and religious tenets. In his visitations, he urged and enforced the regularity, the decorum, and the well-being of the church, by a particular inquiry into the conduct of its ministers, encouraging them to reside upon their several benefices, and manifesting upon all opportunities, a sincere and active concern for the interests and accommodation of the inferior clergy. His charges were the exact transcripts of his mind. Objections have been made to some compositions of this kind, that they bear the resemblance of being as specious as sincere, and are calculated sometimes, perhaps, rather a little more to raise the reputation of their author as a fine writer, than to edify the ministry and advance religion. Of the charges his lordship delivered, it may truly be said, that, upon such occasions, he recommended nothing to his clergy which he did not practise in his life, and approve of in his closet.

Some years before his death, his health not permitting him to go into the more distant parts of his diocese, he gave a commission to Dr. Law, then bishop of Clonfert and

Kilmacduagh, assisted by the archdeacon, to visit and confirm in Northumberland, confining his personal attendance to the county of Durham. The preferments in his disposal he gave with a truly pastoral care: with many of them he rewarded the provincial clergy, on account of their learning and other merits. In a remarkable instance, in which he wished to prefer a particular friend, he declined indulging his inclination, from a conviction, that the person he was desirous to promote, was not entirely orthodox in his tenets; making a covenant with himself that his affection should not press upon his duty. Such was the wise œconomy preserved by his lordship, that the expence attending his hospitality and munificence was no obstruction to his well-directed benefactions. Besides many gifts and charities bestowed on indigent clergymen and their families, and other deserving characters in distress, with a delicacy that gave them a double value, and which, during his life, were industriously concealed, he continued to his death all the bounties he had annually given in his two former dioceses of Bangor, and of Lichfield and Coventry, as well as all the numerous benefactions of his predecessors at Durham, increasing those to the sons of the clergy, whom he was particularly solicitous to support, and those to the infirmary at Newcastle. To St. Anne's chapel in Auckland, to the schools of Wolsingham, Norton, and many other places, he gave particular benefactions; and, whenever it was practicable, he made it a condition of his consent, upon the inclosure of waste lands, that twenty or thirty acres should be given to the living, where it was small, over and above the allotment to which it was entitled. To the county in general, he was a great benefactor, as well as to the copyholders in particular. He promoted the inclosure of Walling Fen in Howdenshire, which could never have been accomplished without his interposition, on account of the many opposite interests concerned in it, by which six thousand acres were drained and cultivated, and now present the agreeable and useful prospect of numerous farms and cottages, a new town, and a navigation from Market Weighton to the Humber.

He applied to parliament to exonerate the copyholders of Lanchester-fell, and Hamsteel's-fell, of the lord's right to the timber, a measure highly useful and liberal; in consequence of which, many trees are planted on a surface of nearly thirty thousand acres, and are become already

ornamental to the country, and will in time be useful to the nation. He consented to an act of parliament for infranchising certain copyholds in the manor of Howdenshire, for the accommodation and convenience of the tenants, by enabling them to convey their lands with more ease and safety, and at the same time without prejudice to the lord. In the great flood of November 1771 the whole of the bridge over the Tyne, between Newcastle and Gateshead, was either swept away, or so much damaged as to render the taking it down necessary. Of the expence of rebuilding it, the see of Durham was subject to one-third, and the corporation of Newcastle to the remainder. Parliament enabled the bishop to raise, by life annuities chargeable upon the see, a sum sufficient for rebuilding his proportion. The surveyors for the bishop and corporation disagreeing, the bridge is not rebuilt upon a regular plan; which was so contrary to his lordship's wishes, that he offered to advance to the corporation the amount of his one-third, that they might undertake the management of the whole, and finish it uniformly; which proposal was not accepted. In the progress of this business, he not only consented that his expence should be enlarged, but likewise that his income should be diminished; for he agreed to the widening of the new bridge, by which the expences of rebuilding were increased; and then, to alleviate the losses of his tenants who had houses on the old bridge, he gave them full leases for building upon the new, without taking any fine: but as building upon the new bridge would impair the beauty of it, and be an inconvenience to the public, he gave up his own interests in the sites of the houses, on condition that his tenants should have an equivalent on another spot, upon agreeing not to build upon the new bridge; and he then procured it to be enacted by parliament, that no houses should, in future, be built upon the new bridge, though the renewal of the leases of the buildings that otherwise might have been erected thereon, would have produced him a considerable income. The important rights of property, which had been long in dispute between the see and the respectable family of Clavering, were brought by his means to an amicable conclusion; and the rights of boundary, which his predecessors had long been litigating, were fully ascertained: and when, by authority of parliament, he granted a lease of the estates in question, for three lives, he gave the fine he

received for the lease to his lessee of the mines, in consideration of the expences which were formerly incurred by him in defending the right. It may truly be considered as no small proof of his moderation, that notwithstanding for nearly seventeen years he held the bishopric of Durham, in which the rights of property are so various and extensive, the persons with whom he had to transact business so numerous, and in their expectations, perhaps, not always reasonable, he had during that whole period but one law-suit: and though there are in these times certainly no improper prejudices in favour of the claims of the church, that law-suit was, by a jury of the county, determined in his favour. It was instituted to prevent the *onus* of repairing the road between Auckland park and the river Wear from being fixed upon his successors, to whose interests he was always properly attentive. He adjusted the quota of the land tax of the estates in London belonging to the see, procuring to himself and his successors an abatement of 13-20ths of what had been before unduly paid; and he greatly increased the rents of the episcopal demesnes at Stockton. His additions and improvements at the episcopal palaces, offices, and grounds, did equal credit to his taste and liberality. Exclusively of such as he made in the castle and offices at Durham, by fitting up the great breakfast-room, now used as a drawing-room, and by enlarging and repairing the stables and their dependencies; at Auckland-castle, where he chiefly resided, his improvements were equally well judged, and much more various and expensive. At the north-east entrance of Auckland demesne, which, in the approach from Durham, opens the extensive and magnificent scene of the park and castle, he built a porter's lodge and a gateway, and ornamented these with large plantations: and the new apartments at the south of the castle, which were begun by his predecessors, he completed, and made into a magnificent suite of rooms. The great room he fitted up, and new furnished the chapel. The steward's house, as well as the offices and stables, he enlarged, repaired, and altered into regular buildings; and he lowered the walls of the court and bowling-green, to the great beauty of the scenery from the house. With the monies arising from the sale of the rents and fines in Howdenshire, he bought the Park closes, the Haver closes, and other grounds adjoining to the park, with some houses and tenements in Auckland; he considerably

extended the park wall, intending to continue it round the whole: the kitchen garden he greatly enlarged, and secured it by a stone pier from the river Gaunless: he built another stone pier and wall, to cover part of the park from the ravages of the river Wear; he embanked against the Gaunless in its whole course through the park, and formed in it many beautiful falls. He ornamented the park and demesne lands with various plantations, draining and improving the whole with much judgment, and especially the park farm, which he inclosed. All the grounds he kept in the very neatest order, employing the oldest and most indigent persons in the neighbourhood. In Belbourne wood, he cut several walks and ridings, and totally rebuilt the lodge-house and farm, which presents a beautiful object to the castle. Notwithstanding all these expences, he was liberal and indulgent to his tenants, remitting many fines, and taking no more than one year's rent for a renewal of seven years, or one life; attempts, however, were sometimes made to abuse his lenity and indulgence*.

He discharged all the duties of his high and arduous station with a steadiness that was very remarkable: he not only knew what was right, but acted conformably to that knowledge: though he set a proper value upon the opinions of mankind, no man was less under the influence of vain popularity; and when upon reflection he had thoroughly satisfied his own mind, regardless of the world and the world's law, he would never suffer the prejudices of others to supersede and cancel the higher obligations of what he conceived to be his duty. This firmness of disposition, advantageous in so many points of view, fitted him peculiarly for the administration of the great and various powers with which he was entrusted.

It is not always that men distinguished in public appear to advantage in their private characters. We shall consider the life of our prelate in both these views, and each will throw a lustre upon the other. In the following sketch we mean to delineate such select traits only as are not common to all other men, but were more peculiar in him.

* A gentleman applied to his lordship to exchange a life, which he stated to be a very good one, and said, that the reason which induced him to make this request, was merely that he had a quarrel with the man, and wished to have nothing to do even with his name; whereas the fact was, that the quarrel, if ever it had taken place, was certainly made up; and the man, whose life in the lease was desired to be exchanged, was dying, and was attended by a physician, at the expence of the lessee.

His person was tall and well formed, it had both elegance and strength; his countenance was ingenuous, animated, and engaging. By nature he was endowed with strong and lively parts, a good temper, and an active disposition. Descended from noble ancestors, and initiated from his birth in the most honourable connections, his manners and sentiments were cast from an early age in the happiest mould, and gave all the advantages of that ease and propriety of behaviour, which were so very observable even in the most indifferent actions of his life. In his address there was a peculiar mixture of dignity and affability, by which he had the remarkable art both of encouraging those who were diffident, and checking those who were presumptuous. The vivacity of his spirits and conversation, and the peculiar propriety of his manners, made him universally admired and caressed. His memory was accurate and extensive. In describing the characters, and in relating the anecdotes and transactions with which he had been acquainted, he took particular delight; and this, when his health permitted, he did with much spirit, and often with the utmost pleasantry and humour; but scrupulously taking care that the desire of ornamenting any narrative should never in the smallest degree induce him to depart from the truth of it. With so rare and happy a talent for description, with a mind stored with much information, and a memory very retentive, he was one of the most instructive and entertaining of companions; his conversation was enriched with pertinent and useful observations, and enlivened by genuine wit and humorous anecdote. He had a very peculiar art of extricating himself with much immediate address from those little embarrassments which perplex and confound many, and which often occur in society from the awkwardness of others, or from a concurrence of singular and unexpected circumstances. When pressed by improper questions*, instead of being offended with

* The following are two instances, among the many that might be alluded to: to a gentleman who indulged rather an unnecessary curiosity in inquiring of him what he inherited from his father? what was his wife's fortune? and what was the value of his living at Ross? he answered to the first question, " not so much as he expected;" to the second, " not so much as was reported;" and to the third, " more than he made of it." A gentleman requiring of him the renewal of a lease upon terms far short of its real value, and the bishop refusing, the gentleman assigned as a reason why the proposal ought to be accepted, that his lordship was in such a declining state of health, as to render his life very precarious, implying that it was very improbable he should live long; upon this the bishop very

them himself, or giving offence by his replies, he had a talent of returning very ready and very dextrous answers. In every sort of emergency, as well in personal danger as in difficulties of an inferior nature, he shewed an uncommon presence of mind. He possessed a great reach of understanding, and was singularly gifted with a quick and ready judgment, deciding rightly upon the instant when it was necessary. No man was better qualified, or at the same time more averse to give his opinion; which, upon many occasions, he found a difficulty in avoiding, its value being so well known, that it was often solicited by his friends; and, when he was prevailed upon, he delivered it rather with the humility of one who asked, than with the authority of one who gave advice. In forming his friendships, he was as cautious as he was steady and uniform in adhering to them. He was extremely partial to the friendships of his youth, and made a particular point of being useful to those with whom he had been thus early connected. In all the domestic relations of life he was exemplary, as a husband, a master, and a parent. Instead of holding over his children an authority founded upon interest, during his life he put them into possession of a great part of such fortunes as they would have inherited from him upon his death, willing to have their obedience proceed not merely from a sense of duty, but from gratitude, and from pure disinterested affection. Though he was ever disinclined to write for the public, yet his merit as a scholar was, however, well known, and properly estimated, by such of his private friends as were themselves distinguished by their erudition, particularly by archbishop Secker, Benson bishop of Gloucester, Butler bishop of Durham, the late lord Lyttelton, the late lord Egremont, the late Mr. George Grenville, Mr. William Gerard Hamilton, Mr. Ansty, Mr. Richard Owen Cambridge, Mr. Garrick, Mr. Stillingfleet, Mr. J. Nourse, author of several pieces of poetry in Dodsley's collection, Dr. Croxall, sir William Draper, &c. &c. His only publications were three sermons; one preached before the lords, the 11th of February, 1757, being a general fast; another before the lords, the 30th of January, 1761; and a third before the society for the propagation of the gospel, on the 18th of February, 1763.

readily remarked, "since that was the case, the gentleman must be convinced that his own interest was but a secondary consideration to him, and his principal object must be to do no injury to his successors."

In the early part of his life he was fond of those manly exercises which give strength and vigour both to the body and mind, without suffering them to interrupt his studies; a practice, which thus regulated, instead of being injurious, is serviceable to learning, and which men eminent for their judgment have lamented was not more cultivated and improved. His usual relaxations were such as exercised the understanding; chess was his favourite amusement, and he played well at that game. The Greek and Latin tongues were familiar to him. He spoke the French and Italian languages; and wrote and spoke his own with purity and precision. Of books he had a competent knowledge, and collected a good library. In every thing he had a pure taste. In history, anecdotes, and memoirs, in the belles-lettres, in the arts and sciences, and in whatever else may be supposed to fall within the circle of polite education, he was by no means uninstructed.

His health had been declining for many years, and though he was neither so old nor so infirm as to look upon death as a release, he lived as if he hourly expected it. He died at his house in Grosvenor-square, London, on the 18th of January, 1787, and by his own express desire was privately interred in St. James's church, under the communion-table, near his father. By his wife, lady Sophia, he had a daughter (the lady of sir Abraham Hume, bart.) and two sons, John-William, who on the death of Francis, third duke of Bridgwater, succeeded to the earldom, and is now seventh earl of Bridgewater; and the hon. and rev. Francis Egerton, prebendary of Durham, and rector of Whitchurch, in Shropshire, to whom the last and present articles are much indebted for his work entitled "A compilation of various authentic evidences and historical authorities, tending to illustrate the life and character of Thomas Egerton, lord Ellesmere, viscount Brackley, lord chancellor of England, &c. and the nature of the times in which he was lord keeper and lord chancellor; also a sketch of the lives of John Egerton, bishop of Durham, and of Francis Egerton, third duke of Bridgewater," fol.[1]

EGERTON (FRANCIS), third duke of Bridgewater, was born in 1736, and was the fifth son of Scroop, the first duke of Bridgewater, by lady Rachel Russel: by the death of his brothers, he succeeded, on the demise of his brother

[1] Hutchinson's Hist. of Durham, vol. III.—Brydges's edit. of Collins's Peerage.

John, second duke, in 1748, to the title and estates. Of those illustrious characters that have done honour to the British peerage, the duke of Bridgewater deserves to be placed in the first rank. That time and fortune which too many others have devoted to purposes, if not injurious to society, at least useless, his grace spent in pursuits that entitle him to be called the benefactor of his country.

It is understood that his grace before he came of age, digested the plans which he afterwards prosecuted with such success, and proceeded to put them in execution as soon as he obtained possession of his paternal inheritance. Among other estates, the duke had one at Worsley, in Lancashire, rich in coal-mines, but, owing to the expence of land-carriage, of inconsiderable value: desirous, therefore, of working those mines to greater advantage, he projected a canal from his estate at Worsley, to the rich and flourishing town of Manchester. With this view he applied to the ingenious Mr. Brindley, who had previously manifested unusual talents; and that artist, after surveying the ground, pronounced the execution of the work to be practicable. As, however, we have detailed the early history of this undertaking in our article of BRINDLEY, (vol. VII.) it may suffice to refer to it; and briefly notice in this place that the duke caused a bill to be introduced into Parliament in 1758-9, which met with uncommon opposition in its progress, though it ultimately passed both houses; and further powers, as well for the purpose of effecting the original design, as for extending the line of navigation, being afterwards found necessary, application was again made to parliament, and they were much more readily obtained than the former. This canal begins at Worsley-Mill, about seven miles from Manchester, where his grace cut a bason capacious enough to hold all his boats and a body of water to serve as a reservoir for his navigation. The canal enters a hill by a subterraneous passage of nearly a mile in length, that admits flat-bottom boats, which are towed along by hand-rails to the coal-works: this passage afterwards divides into two; is in some places cut through the solid rock, in others arched with brick; and is provided with several air-funnels, cut to the top of the hill. At the entrance, the arch is about six feet wide, and in some parts of sufficient breadth to admit of boats passing each other. Five or six of those boats, which carry seven tons each, are drawn by one

horse to Manchester. In other places, the canal is carried over public roads by means of arches; and where the road is too high, it is gradually lowered, and rises on the opposite side. But one of the most arduous works accomplished on this canal is the aqueduct over the river Irwell, where the canal runs forty feet over the river, and where the barges are seen passing on the former, and the vessels on the latter in full sail under them. This aqueduct begins three miles from Worsley, and is carried for more than two hundred yards over a valley. When the works approached the river, several artists pronounced their completion impracticable; and one went so far as to call it "building a castle in the air." Had the duke attended to these opinions, without doubt delivered by men of skill and penetration, he would have relinquished his purpose; but his own sagacity, and his confidence in the assurances of Mr. Brindley, determined him to persevere; and the aqueduct over the river Irwell will for ages remain as a monument of the public spirit of his grace the late duke of Bridgewater, and of the rare abilities of the artist; while it may also read a salutary lecture on the imbecility of human judgment and human foresight.

In order to the prosecution, as well as to the completion, of the whole undertaking, it must be obvious to every one at all acquainted with the construction of canals, even now, when their principles are so well understood, that, under all the unforeseen difficulties and discouraging circumstances of the case, it was only such a man as Mr. Brindley, blessed, as he was, with a peculiarly fertile genius, and honoured with the confidence, and supported by the wealth, of his illustrious patron, who could have successfully persevered in it. Assailed by clashing interests, by inveterate prejudices, by adverse opinions, and by the most discouraging predictions, he must have possessed a very superior mind not to have yielded to them. Indeed, no obstacle, however unexpected or considerable, seems to have been capable of impeding him in the execution of his plan; and the ingenuity and contrivance displayed throughout were wonderful.

This first work having been completed in 1760, was opened in the presence of the duke, many of his friends, and a vast concourse of people, with great ceremony, rejoicings, and exultation; and his grace had the felicity to see the extraordinary man whom he had patronized suc-

ceed even beyond his expectations. But the duke's designs were not confined to this canal: accordingly, after another application to parliament, in 1762 he obtained powers (though not without great opposition) to extend the works from Longford bridge to the river Mersey; and the success of this undertaking furnishes an additional proof of his grace's judgment. The entire length from Worsley to Manchester is twenty-nine miles: there is not any fall on the whole line, except at Runcorn, into the river Mersey, where there are locks which convey the boats down ninety-four feet into the river in a very short space of time. The whole was accomplished in about five years. The duke was also a liberal promoter of that great work the Grand Trunk Navigation, which extends from his own works at Preston Brook to the river Trent, near Derby; and he was ever ready to assist, with his parliamentary influence, the furthering of any well-digested plan.

As a senator, the late duke of Bridgewater did not take an active part; and was not constant in his attendance on his parliamentary functions. In 1762, however, his name is to be found in the division, on a motion to withdraw the British troops from Germany; and on the loss of that motion, he joined in a protest. When the repeal of the American stamp act was in agitation, his grace was a strong opposer of that measure; and in 1784, when powerful interest was made use of to prevent Mr. Fox's India-bill from passing into a law, the duke was active therein. In general his politics were guided by that of his noble brother-in-law the marquis of Stafford.

His grace died at his house in Cleveland-row, in the morning of March 8, 1803, after a cold which brought on the complaints accompanying the influenza. He was never married; and his celibacy is asserted to have been occasioned (though we do not vouch for the fact) by a circumstance which is said to have occurred in early life. We understand it to be in substance as follows: the duke being on a visit at a friend's, who was on the eve of marriage, the lady to whom he was betrothed took a fancy to his grace; and, forgetting her own dignity and her sacred engagement to another, made an easy sacrifice of her virtue to him. This occurrence is said to have wrought so strongly on his grace's mind, as to have indelibly impressed on it an idea of general infidelity in the sex, and to have determined him against ever entering the pale of matri-

mony. If this statement be true, it affords a striking instance of what is not very uncommon among men; namely, of a great and enlightened mind being led, by a peculiar incident, into a general conclusion; and, in this case, a conclusion which, for the honour of the fair part of our species, we trust and believe, is equally unfounded in nature and experience, and no less libellous than unwarranted. By his active spirit, and his unshaken perseverance, he amassed immense wealth. But the public grew rich with him; and his labours were not more profitable to himself than they were to his country. His return to the income-tax was 110,000*l.* a-year; the greater part acquired by his own exertions, and derived from circumstances of the highest benefit to the nation. To the loyalty loan he subscribed 100,000*l.* all in ready money, at one time. By his will he left most of his houses, his plate, his pictures, valued at 150,000*l.* and his estate lately purchased at Woolmers, in Hertfordshire, to earl Gower, together with his canal property in Lancashire, which brings in from 50 to 80,000*l.* per annum. All this property is entailed on earl Gower's second son, lord Francis Levison Gower: the first son will inherit the marquis of Stafford's estates. To general Egerton, now earl of Bridgewater, he bequeathed the estate of Ashridge, in Hertfordshire, and other estates in Bucks, Salop, and Yorkshire, to the amount of 30,000*l.* per annum. About 600,000*l.* in the funds he left chiefly to general Egerton, and partly among the countess of Carlisle, lady Anne Vernon, and lady Louisa Macdonald, the chief baron's lady; all of whom were his relations.[1]

EGGELING (John Henry), a very eminent antiquary, and particularly conversant in Greek, Roman, and German antiquities, was born at Bremen May 23, 1639, of a distinguished family. He studied at various seminaries, principally those of Helmstadt and Leipsic, and travelled into Swisserland, Italy, Spain, and France. On his return to his native country in 1676, he was received into the college called the college of ancients, and was deputed by the members of it to go to the imperial court, in order to explain some differences which had arisen between the magistrates and burgesses of Bremen. In this he ac-

[1] Sir E. Brydges's edit. of Collins's Peerage.—The Life of Brindley, in our vol. VII.

quitted himself so much to their satisfaction, that when he returned, in 1679, he was appointed secretary to the republic, an office which he held with great reputation until his death, Feb. 15, 1713. His antiquarian pursuits produced, 1. "De numismatibus quibusdam abstrusis Neronis, cum Car. Patino per epistolas disquisitio," Bremen, 1681, 4to. 2. "Mysteria Cereris et Bacchi, in vasculo ex uno onyche," ibid. 1682, 4to, reprinted by Gronovius in vol. VII. of his Greek Thesaurus. 3. "Discussio calumniarum Fellerianarum," 1687, 4to, which Feller had provoked by his "Epicrisis," and by his "Vindiciæ adversus Eggelingium," published at Leipsic, 1685. 4. "De orbe stagneo Antinoi, epistola," 1691, 4to. 5. "De Miscellaneis Germaniæ antiquitatibus exercitationes quinque," 1694—1700.[1]

EGGLESFIELD, EAGLESFIELD, or EGLESFELD (ROBERT), the founder of Queen's college, Oxford, rector of Burgh or Brough in Westmoreland, and confessor to Philippa, Edward III.'s queen, deserves a more ample notice than at this distance of time can be procured; nor have we any particulars to add to the account given in another place. His descent appears to have been honourable, and more than once the county of Cumberland was represented in parliament by a member of the house. They had considerable estates in different parts of that county; and we find that either the founder of the college, or one of the family of the same name, received of Edward III. in exchange for the manor of Laleham in Middlesex, the manor of Ravenwick or Renwick, in Cumberland, which had been forfeited to the king's father Edward II. on the attainder of Andrew de Harcla, earl of Carlisle, in 1323. This manor is now the property of the college.

It is probable that Robert de Egglesfield was born at Egglesfeld, a hamlet in the parish of Brigham, in the county of Cumberland, where the family was certainly possessed of property in the time of Henry III. In the reign of Edward III. they came into the possession of Alneburgh hall, or Netherhall, in the parish of Cross Canonby in the same county, which from that time was their principal residence. Here they lived in high estimation, until, in the reign of Philip and Mary, Elizabeth, eldest sister and coheiress of Richard Egglesfield, esq. was married to John

[1] Moreri.—Saxii Onomast.

Senhouse, of Sealscale hall, esq. This marriage brought the property into the family of Senhouse, in which it has ever since continued.

Robert Egglesfield appears to have been highly esteemed by his royal master and mistress, Edward III. and queen Philippa, and to have shared in their intimacy and confidence. In 1332, the king bestowed on him the rectory of Burgh, in the person of Adam de Egglesfield, his proxy, and probably relation; and he was ordained priest at Carlisle in the Lent following. This church was appropriated to the college by pope Clement VI. in 1344. Egglesfield employed his whole interest at court in promoting religion and learning, giving all he had to the public, and that in his life-time, when he could best secure those advantages which he was anxious to bestow on posterity.

He died in the month of June 1349, and was most probably buried in the old chapel belonging to Queen's college. His principal motive for founding this college (the history of which may be seen in our authority), was to supply education to the northern district, in which the frequent and barbarous contests of the borderers had created, to use his words, "literaturæ insolitam raritatem." After his death, queen Philippa became the patroness of the college, her royal consort gave several advowsons for its support, and was followed by a long series of benefactors, by whose munificence this noble establishment, with its splendid buildings, was advanced to the prosperous state in which we now find it, and has produced some of the brightest ornaments of the university, the state, and the church. [1]

EGINHARD, who flourished in the ninth century, was the celebrated secretary and supposed son-in-law of Charlemagne. He is said to have been carried through the snow on the shoulders of his affectionate and ingenious mistress Imma, to prevent his being tracked from her apartments by the emperor her father: a story which the elegant pen of Addison has copied and embellished from an old German chronicle, and inserted in the third volume of the Spectator. This happy lover (supposing the story to be true) seems to have possessed a heart not unworthy of so enchanting a mistress, and to have returned her affection with the most faithful attachment; for there is a

[1] Chalmers's Hist. of Oxford.—Hutchinson's Cumberland.

letter of Eginhard's still extant, lamenting the death of his wife, which is written in the tenderest strain of connubial affliction; it does not, however, express that this lady was the affectionate princess, and indeed some late critics have proved that Imma was not the daughter of Charlemagne. Eginhard, however, appears to have been a native of Germany, and educated by the munificence of his imperial master, of which he has left the most grateful testimony in his preface to the life of that monarch. After the loss of his lamented wife, he is supposed to have passed the remainder of his days in religious retirement, and to have died soon after the year 840. His life of Charlemagne, written in a style superior to that of his age, his annals from 741 to 889, and his letters, are all inserted in the second volume of Duchesne's "Scriptores Francorum." But there is an improved edition of this valuable historian, with the annotations of Hermann Schmincke, in 4to, 1711, and another yet more improved by professor Bredow, in 1806.[1]

EGLANTINE, FABRE. See FABRE.

EGMONT (JUSTUS VAN), a painter, was born at Leyden in 1602. Who was his master is not known. He travelled early in life, and his longest stay was in France, where he was painter to Lewis XIII. and Lewis XIV. and one of the twelve elders of the then establishment of the royal academy of painting and sculpture of Paris, Jan. 20, 1648. He assisted Vouet in many of his historical works, and himself painted history in various dimensions. He was a person of consideration in his time, and especially at court. It is not known what induced him to leave France; but it is certain that he returned to Antwerp, where he died, January 8, 1674, and his wife on June 19, 1685. They were both buried in the church of St. James.[2]

EGMONT (LAMORAL Count), one of the principal lords of the Low Countries, was born in 1522 of an illustrious family in Holland, and served with great distinction in the armies of the emperor Charles V. whom he followed into Africa in 1544. Being appointed general of horse under Philip II. he signalized himself at the battle of St. Quentin in 1557, and that of Gravelines in 1558. But, after the departure of Philip for Spain, unwilling, as he said himself, to fight for the re-establishment of the penal laws, and the

[1] Moreri.—Gen. Dict. [2] Descamps, vol. II.—Pilkington.

inquisition, he took a part in the troubles which broke out in the Low Countries. He nevertheless made it his endeavour to dispose the governess of those provinces, and the nobles combined against her, to terms of peace and moderation. He even took an oath to that princess to support the Romish religion, to punish sacrilege, and to extirpate heresy; but his connections with the prince of Orange and the chief nobles of that party, brought him into suspicion with the court of Spain. The duke of Alva having been sent by Philip II. into the Low Countries to suppress the rebels, ordered his head to be struck off at Brussels, the 5th of June 1568, as well as that of Philip de Montmorency, comte de Horn. The count Egmont was then in his 46th year; and submitted to death with resignation, professing himself of the communion of the church of Rome. The ambassador of France wrote to his court, that "he had seen that head fall, which had twice made France to tremble." The same day that the count Egmont was executed, his wife, Sabina of Bavaria, came to Brussels, for the purpose of consoling the countess of Aremberg on the death of her husband; and as she was discharging this office of affection and charity, the afflicting tidings were announced to her of the condemnation of the count her husband. The count of Egmont had written to Philip II. protesting to him, "that he had never attempted any thing against the catholic religion, nor contrary to the duty of a good subject;" but this justification was deemed insufficient. Besides, it was thought necessary to make an example; and Philip II. observed on occasion of the deaths of the counts Egmont and Horn, that he struck off their heads, because "the heads of salmons were of greater account than many thousands of frogs." The posterity of count Egmont became extinct in the person of Procopius Francis, count Egmont, general of the horse, and of the dragoons of the king of Spain, and brigadier in the service of the king of France, who died without children at Fraga in Arragon, in 1707, at the age of 38. Maximilian d' Egmont, count of Buren, a general in the army of Charles V. of the same family, but of a different branch, displayed his courage and conduct in the wars against Francis I.; but besieged Terouane in vain, and died of a quinsey at Brussels in 1548. The president De Thou says, that he was great both in war and in peace, and praises his fidelity and magnificence. His physician,

Andrew Vesalius, having, as it is pretended, foretold him the time of his death, he made a great feast for his friends, and distributed rich presents among them. When the entertainment was over, he put himself to bed, and died precisely at the time foretold him by Vesalius.[1]

EGNAZIO, or EGNATIUS (BATISTA), a learned Italian, was born at Venice of poor parents about 1473, and was a disciple of Politian, and educated along with Leo X. He then opened a private school, and taught the belles lettres when he was only eighteen years of age. This excited the jealousy of Sabellico, a public professor of the same city; but they became reconciled at last, when Sabellico, finding himself near his end, sent for Egnazio, besought his forgiveness, and entrusted to his care a work in manuscript, which Egnazio published, and pronounced the funeral oration over the ashes of Sabellico. Egnazio had now conferred upon him the right of citizenship, and was afterwards presented with ecclesiastical preferment. In 1515 he was sent with others to Milan, to compliment king Francis I. to whose honour Egnazio composed a panegyric, for which he was rewarded with a gold medal. In 1520 he was elected public professor of eloquence at Venice, in opposition to many competitors; and so high was his reputation in this department of literature, that he had frequently five hundred auditors to hear him daily, and even when towards the decline of life he was desirous of resigning his employment, and to be declared *Emeritus*, they refused a demand which might be so prejudicial to his school, and persuaded him to continue. He at length, however, was permitted to retire, and out of respect to him, all his emoluments were continued, and his property declared free of all taxation. He died July 4, 1553, and bequeathed his property and library to three illustrious families of Venice. His principal works are a treatise "De Romanis principibus vel Cæsaribus," containing the lives of the Roman emperors from Julius Cæsar to Palæologus, and from Charlemagne to Maximilian, Cologn, 1519, and reprinted in various editions of Suetonius, with notes on that author by Egnazio; some orations and epistles, a panegyric on Francis I. king of France, in heroic verse, printed at Venice in 1540, and "De exemplis virorum illustrium," a work compiled in the manner of

[1] Dict. Hist.—Moreri.

Valerius Maximus, which he did not quite finish, but which was published after his death, at Venice in 1554, 4to.[1]

EHRET (GEORGE DIONYSIUS), an ingenious botanical painter, the son of the prince of Baden Durlach's gardener, was born in 1710, and very early shewed a taste for drawing, and painting the flowers of the garden. Although he received no instructions, yet such was his proficiency, that, whilst a very young man, he had painted 500 plants with a skill and accuracy that was almost unexampled, under the disadvantages of so total a want of instruction as this young artist had experienced. His merit, however, remained long unknown, or at least ineffectually noticed, until it was discovered by a gentleman of curiosity and judgment, who visited the garden of which his father was the superintendant. Fortunately for young Ehret, this stranger was a physician and a friend of the celebrated Dr. Trew, of Norimberg, to whom he justly supposed these paintings would be acceptable. Ehret by this means was introduced to Trew, who immediately purchased the whole 600 paintings, and generously gave him double the price at which the young artist had modestly valued them.

The liberality of Trew, by which Ehret gained 4000 florins, inspired him with confidence in his own abilities, and such a share of ambition as inclined him to quit his home, and seek at once to raise his fortune, and to gratify the desire he had to see the world. It appears, however, that he was too much elated with his success, and having soon dissipated his money, found himself at Basil with a very few florins in his pocket. Necessity now obliged him to exert himself, and he was so successful, that although he exhibited numerous specimens of his art, and put a high price upon them, the demand was beyond what his industry could supply. Having, however, by this means recruited his finances, he journeyed into France, and resided some time at Montpelier, where he taught his art to a lady of fortune, who rewarded him generously, and, on his wish to remove, paid his expences to Lyons and Paris. At the latter city he became known to Jussieu, and was for some time employed to paint the plants of the royal garden, under that eminent professor's inspection. After a certain time, he came to London, but not succeeding to his mind, soon returned to the continent, and in 1736 he

[1] Moreri.—Tiraboschi.—Clement Bibl. Curieuse.—Gen. Dict.

was employed in the garden of Mr. Clifford, where Linnæus found him, and gave him some instructions in the principles of the sexual system. His fine taste and botanical accuracy appear to have been first publicly displayed in the figures of the "Hortus Cliffortianus," which appeared in 1737.

About 1740, he returned to England, where he spent the remainder of his days. His principal patrons, for whom he painted many hundred plants, were Taylor White, esq. Dr. Mead, sir Hans Sloane, Dr. Fothergill, and Ralph Willet, esq. of Merly. Many of these paintings were executed on vellum; and engravings were made from his paintings for various works, particularly Dr. Trew's "Plantæ Selectæ," and Brown's "History of Jamaica." The latter, however, having been taken from prepared and dried specimens, cannot be numbered among his capital performances. His ingenuity and knowledge of nature raised him to a degree of reputation among the literati, and obtained him the distinction of being chosen a fellow of the royal society in 1757. Besides the profits accruing from the numerous exhibitions of his pencil, he applied for many years with great assiduity to the business of teaching his art; and if his ingenuity did not meet with a reward equal to his merit, yet his labours in the end proved sufficiently lucrative to afford him a moderate independence; though to the last he ceased not to employ his pencil. He died in Sept. 1770. Mr. Ehret married the sister of Mr. Philip Miller, of Chelsea, by whom he left one son.[1]

EISENMENGER (JOHN ANDREW), of the Palatinate, an able writer against the Jews, was born at Manheim, in 1654, was educated at Heidelberg, and afterwards, at the expence of the elector palatine, travelled in Holland and England. At Amsterdam he applied himself to the study of the Arabic, and copied the Alcoran with his own hand from three manuscripts. In 1693 when the palatinate was invaded, he retired to Francfort, with the electoral regency, and was made keeper of the archives. He was next advanced to the office of registrar of the electoral chancery at Heidelberg, and afterwards appointed professor of the oriental languages. He had also an invitation to succeed Leusden at Utrecht, but declined it, and died at

[1] Pulteney's Hist. and Biographical Sketches of Botany.

Heidelberg, Dec. 20, 1704. Having very much studied the Talmudical writings, he was desirous to convince the Jews of their folly in preferring the oral to the written law, the traditions of men to the precepts of God, and the Talmud to the Holy Scriptures. With this view he took great pains to collect all the fables, allegories, and contradictions in the Talmud and other rabbinical works, and published this collection in 2 vols. 4to, at Francfort, under the title of "Judaism discovered," but the Jews had interest enough at the court of Vienna to interdict the sale of it. At length the king of Prussia ordered it to be reprinted at Konigsberg in 1711, at his sole expence, and with great liberality gave a part of the impression to the heirs of Eisenmenger, to recompense them for their loss. In 1743, an abridgement of this work was published in English by the rev. John Peter Stehelin, London, 2 vols. 8vo, under the title "The Traditions of the Jews, or the Doctrines and Expositions contained in the Talmud, and other Rabbinnical writings," &c. This is a work of great curiosity, and the first in which the English public was made acquainted with the traditions of the Jews.[1]

EISENSCHMIDT (John Gaspar), M. D. was born at Strasbourg Sept. 25, 1656. In a journey he made to Paris he formed an intimacy with several of the learned, and particularly with Du Verney and Tournefort. He was admitted of the academy of sciences on the re-establishment of that society, and died in 1712, at the age of fifty-six, at Strasbourg, where he settled on returning from his travels. He published, 1. "A treatise on the figure of the earth, entitled; Elliptico-Sphéroide," 1691, 4to. 2. "A treatise on the weights and measures of various nations, and on the value of the coins of the ancients," 1708, 8vo.[2]

ELEANOR of Guienne, queen of France and England, was married in 1137, at the age of fifteen, to Louis VII. king of France, by whom she had two daughters, but, when she had accompanied him to Palestine, her intrigues with the prince of Antioch, and with a young handsome Turk named Saladin, led to a divorce in 1152. In the following year she married Henry duke of Normandy, who succeeded to the throne of England, in 1154, under the title of Henry II. and by his wife's influence became a for-

[1] Moreri.—Saxii Onomast.—Works of the Learned for 1743.
[2] Moreri.—Saxii Onomast.

midable rival to the French king. Eleanor at length became jealous of Henry with the fair Rosamond; and this produced the rebellion of her sons against the king, whose unnatural conduct has been imputed wholly to her instigation. She was at length seized, and imprisoned, just as she was attempting to escape to France. In confinement she remained several years, but on the accession of Richard I. in 1189, she was set at liberty, and was when he went upon his crusade, made regent of the kingdom. The zeal which she manifested for this prince led her to considerable exertions on his behalf: she went to Navarre, to procure him, for a wife, Berengaria, daughter of the king of the country; and when Richard on his return from Palestine, was imprisoned in Germany, she proceeded thither with a ransom, accompanied by the chief justiciary, in 1194. After his death she supported the succession of John her son, in prejudice of her grandson Arthur. She died in 1202; though, according to some writers, she took the veil this year, at the abbey of Fontevrault; and there finished her busy and chequered life in 1204.[1]

ELEUTHERIUS, bishop of Rome, was a native of Nicopolis, and flourished in the second century. He was first a deacon of the church, and about the year 177 was elected bishop of Rome. Soon after his elevation, letters were addressed to him by the martyrs of Lyons, then shut up in prison, on the subject of the peculiar tenets of Montanus and his followers; the object of which was to recommend healing and temperate measures in the treatment of that sect. During the episcopate of Eleutherius, the church is said to have enjoyed much peace, notwithstanding the parties which rose up, and which zealously contended for the truth. Among these were persons headed by Florinus and Blastus, both presbyters, who maintained that God was the author of evil as well as good, for which they were degraded and excommunicated. Eleutherius died in the year 192, and deserves credit for some liberal additions which he made to the pontifical code; of these, one enacted that a man should not abstain from any sort of meat that was commonly eaten; and the other, that sentence should not be pronounced against any one accused of crimes, unless he were present to make his defence. According to Bede, but the circumstance appears doubtful,

[1] Hist. of England.—Moreri.

it was at this period that an embassy was sent by Lucius, king of Britain, to Rome, to request the pope to send over proper persons to explain to him and his people the nature of the Christian faith.[1]

ELIAS (LEVITA), a rabbi of the sixteenth century, by birth a German, passed the greater part of his life at Rome and at Venice, where he taught the Hebrew tongue to many of the learned of these two cities, and even to some cardinals. Of all the critics that have arisen among the modern Jews, he has the reputation of being the most enlightened, and had the candour to reject as ridiculous fables, the greater part of their traditions. To him the learned are obliged for, 1. "Lexicon Chaldaicum," Isnæ, 1541, fol. 2. "Traditio Doctrinæ," in Hebrew, Venice, 1538, 4to, with the version of Munster; Bâle, 1539, 8vo. 3. "Collectio locorum in quibus Chaldæus paraphrastes interjecit nomen Messiæ Christi; Lat. versa a Genebrardo,' Paris, 1572, 8vo. 4. Several Hebrew Grammars, 8vo, necessary for such as would penetrate into the difficulties of that language. 5. "Nomenclatura Hebraïca," Isnæ, 1542, 4to. The same in Hebrew and Latin, by Drusius; Franeker, 1681, 8vo. He rejected, among other ancient prejudices, the very high origin of the Hebrew points, which have been carried as far back as the time of Ezra, and referred them with more probability to the sixth century. Father Simon says of him, "Solus Elias Levita inter Judæos desiit nugari;" and adds, that he was so much hated by the other Jews for teaching the Christians the Hebrew tongue, as to be obliged to prove formally that a Jew might do this with a good conscience.[2]

ELIAS (MATTHEW), an eminent painter, was born in the village of Peene, near Cassel, in 1658, of parents extremely poor, and seemed destined to rise in the world by slow degrees. His mother, who was a widow, lived in the country on what she earned by washing linen; her whole wealth consisted in a cow, which her little boy used to lead to pick up its pasture by the side of the ditches. One day Corbéen, a famous painter of landscapes and history, going to put up some pictures which he had made for Cassel, as he went along the road, took notice of this lad, who had made a fortification of mud, and little clay

[1] Moreri.—Lardner's Works.—Bower's Hist. of the Popes.
[2] Moreri.—Saxii Onomast.

figures that were attacking it. Corbéen was immediately struck with the regularity and taste that was evident in the work. He stopped his chaise, and put several questions to the lad, whose answers increased his astonishment. His figure and countenance added to the impression; and the painter asked him whether he would go and live with him, and he would endeavour to put him in a way of getting his bread; the boy said he would willingly accept of his offer, if his mother would but agree to it. Elias failed not to be at the same place on the day appointed, accompanied by his mother; he ran before the chaise, and Corbéen told the woman to bring her son to him at Dunkirk, where he lived. The boy was received, and the master put him to school, where he was taught the languages, and he himself taught him to draw and to paint. The scholar surpassed his fellow-students: he acquired the esteem of the public, and gained the favour of his master to such a degree, that he sent him to Paris at the age of twenty; whence Elias transmitted his works to his master and benefactor. With great gentleness of character, he possessed the good quality of being always grateful; he thus repaid his master for his kindness to him, as Corbéen frequently confessed. Elias, after having been some while at Paris, married. He made a journey to Dunkirk for the purpose of visiting his master, and it was while there that he painted a picture for the altar of St. Barbara's chapel, in which he represented the martyrdom of that saint; a fine composition. On his return to Paris, he was appointed professor at St. Luke, and successively obtained several other posts. He was much employed, and composed several subjects taken from the life of St. John Baptist de la Barriere, author of the reform of the Feuillants. All these subjects were painted on glass, by Simpi and Michu, and are in the windows of the cloister. Elias, now become a widower, took a journey to Flanders, in hopes of dispelling his grief. Being arrived at Dunkirk, the brotherhood of St. Sebastian engaged him to paint their principal brethren in one piece; he executed this great picture, with a number of figures as large as life, and some in smaller dimensions. The company of taylors having built a chapel in the principal church, Elias was employed to paint the picture for the altar, in which he represented the baptism of Christ; in the fore-ground is St. Lewis at prayers, for obtaining the cure of the sick. Being now on the point of returning to Paris, he was so-

earnestly solicited to remain in his native country, that at length he yielded to the entreaties of his numerous friends. He now executed a grand picture for the high altar of the Carmelites; it was a votive piece of the city to the Virgin Mary. This picture is a fine composition, and of a style of colouring more true and warm than was usual with him; the artist, as is often the practice, has introduced his own portrait. Elias was complimented on this alteration in his colouring; by which he was encouraged to redouble his care. He executed for the parish church of Dunkirk an altar-piece of the chapel of St. Croix; a Transfiguration for the altar of the parish church of Bailleul, and in that of the Jesuits at Cassel, a miracle of St. Francis Xavier, &c. The abbot of Bergues, St. Winox, employed our artist a long time in ornamenting the refectory of his house. Among his great works he made some portraits in a capital manner. In his greatest successes, Elias never made any change in his conduct, but always continued to lead the same regular life; he was seen no where but at church and in his work-room, into which he rarely admitted visitors. He was much esteemed for the mildness of his disposition. Detesting those malicious reports which are but too common among rival artists, he minded only his business. Not desirous of having pupils, he rather dissuaded young men from cultivating an art that was attended with so much trouble, than encouraged them to enter upon it; those that knew him best, always spoke of this artist as a model of good conduct. He continued working to the end of his days, which happened at Dunkirk the 22d of April 1741, in the eighty-second year of his age. He had but one son, who died at Paris, doctor of the Sorbonne. Neither had he more than one pupil, Carlier, who was living at Paris in 1760.

Elias, on his first coming to Paris, was very defective in colouring. A picture of his is still to be seen of his early time in the church of Notre-dame de Paris, on the left hand, on entering by the grand portico, in one of the low ailes. He afterwards acquired a good colouring: his draperies are likewise more ample, and approach nearer to nature: his drawing is sufficiently correct; he composed well, but with a labour truly astonishing; he was long in producing a sketch, and it was in order to conceal this labour, that he could not endure to have any body near him when at work. Some of his portraits are well exe-

cuted, and great likenesses; excepting his women, whom he dressed without selection and without taste. His performances done ten years before his death, are formal: the women, in his historical pieces, are ill dressed about the head, and ill draperied. This blemish is seen in the two pictures in the church of the Carmelites at Dunkirk; one, St. Lewis setting out for the Holy Land, the other is the sacrifice of Elijah. The best of his other pictures are at Dunkirk, in the church of the capuchins, the guardian angel conducting a child in the path of virtue; and, on the two sides of the altar, one a benediction of the bread, and the other the distribution. The altar-picture of the poor Clares, representing the angel appearing to Joseph in a dream. At Menin, St. Felix resuscitating a dead child; a picture at the monastery of the capuchins. At Ypres, in the church of the Carmelites, four large pictures representing, one the manna; another Moses striking the rock; the distribution of bread; and the resurrection of Lazarus. In the refectory of the abbey of Bergues, St. Winox, Christ fastened to the cross, Magdalen at the feet; on one side the brazen serpent worshipped by the Israelites; on the other side the manna; St. Benedict and Totila; St. Winox distributing bread to the hungry; the sacrifice of Abraham. In the quarter of the abbey, several portraits, and two whole lengths of a foot square: one of the abbot Vander Haege, and the other of Ryckewaert.[1]

ELICH (LEWIS PHILIP), in Latin Elichius, lived at the beginning of the seventeenth century, and probably was born at Marpurg. He there maintained a public dispute on diabolical magic, in which he implicitly believed, and would have printed a book on the same subject, if the magistrates had not taken care to prevent it; who, on searching his house, found several books on which he had written immoral and impious notes. The books were confiscated, and he was cited before the judges; to whom he promised upon oath and in writing, that he would renounce such frivolous studies for the future; yet he published his book at Francfort in 1607, under the title of "De dæmonomagia, de dæmonis cacurgia, et lamiarum energia," with a very angry preface against the academical senate of Marpurg. In this work he arrogantly contends against those who doubt of the truth of what is related of witches,

[1] Descamps, vol. III.—Pilkington.

and of their being really conveyed through the air to their meetings. He particularly attacks Tobias Tandler, professor of medicine at Wirtemberg, who had published an oration "De fascino et incantatione," in 1606. This Tandler reprinted in 1607, with some other tracts of the same nature, and added a short reply to the calumnies of Elichius, "Repulsio calumniarum Elichii," from which Bayle took the materials of this article. Elichius, being informed that he was to be called to account for his book, made his escape, and turned Roman catholic. He is said by Bayle to have published at Francfort, in 1609, another book, entitled "Innocentius; sive de miseria hominis, libri tres, in ignominiam et confusionem superborum editi." But Moreri thinks he was only the editor, and that it is the same which is attributed to Innocent III. and of which there is a Paris edition of 1645, entitled "D. Innocentiæ papæ, de contemptu mundi, sive de miseria humanæ conditionis, libri tres."[1]

ELICHMAN (JOHN), a physician of Leyden, and a very able linguist, was a native of Silesia. We have no account of his early years. At Leyden, in 1638, he married the daughter of a burgomaster, and died the following year, 1639. He was remarkable for understanding sixteen languages, and was so well skilled in the Persian, that, in the judgment of Salmasius, Europe had never produced a man who had equal knowledge of that language. He was of opinion, that the German and the Persian languages were derived from the same original; and he gave several reasons for it. He wrote a letter in Arabic, "De usu linguæ Arabicæ in medicina," which was printed at Jena in 1636. His dissertation "De termino vitæ secundum mentem orientalium" appeared in 1639, and would have been more extensive and correct, if he had not died while he was writing it. His Latin translation of the Picture of Cebes was printed at Leyden in 1640, together with the Arabic version, and the Greek, under the care of Salmasius, who prefixed a very ample preface.[2]

ELIEZER, a Jewish rabbi in high repute among them, wrote a book called the "Chapters of Eliezer," which is partly historical, and partly allegorical. The Jews, who consider it as one of their most ancient books, would refer the time of this author to the first century; but father

[1] Gen. Dict.—Moreri.

[2] Moreri.—Gen. Dict.—Saxii Onomast.

Morin has very ably proved that he lived in the seventh, and that he was an impostor who assumed the ancient name of Eliezer to give currency to his work, which is a collection of fables from the Talmud, &c. Vorstius translated this work into Latin, and published it in 1644, 4to, with notes, &c.; and although he allows that it contains much fabulous matter, yet thinks it may be useful in explaining some parts of the history and traditions of the Jews.[1]

ELIOT. See ELYOT.

ELIOTT (GEORGE AUGUSTUS), the gallant defender of Gibraltar, was the son of sir Gilbert Eliott of Stobbs in Roxburghshire. The ancient and honourable family of Eliott of Stobbs, as well as the collateral branch of Eliott of Minto in the same county, and of Eliott of port Eliott, in Cornwall, are originally from Normandy. Their ancestor M. Aliott came over with William the conqueror, and held a distinguished rank in his army. There is a traditionary anecdote in the family relating to an honourable distinction in their coat, which, as it corresponds with history, bears the probability of truth. When William set foot on the English land, he slipped and fell on the earth. On springing up again, he exclaimed, that it was a happy omen; he had taken seisin of the country whereof he was to become lord. Upon this, Aliott drew his sword, and swore by the honour of a soldier, that he would maintain, at the hazard of his blood, the right of his lord to the sovereignty of the land of which he had thus taken possession. On the event of conquest, king William added to the arms of Aliott, which were a baton Or, on a field Azure, an arm and sword as a crest, with the motto, "Per saxa, per ignes, fortiter & recte."

Sir Gilbert Eliott, of Stobbs, had nine sons, of whom our general was the youngest; and two daughters. His eldest brother, sir John Eliott, left the title and estate to his son sir Francis Eliott, nephew to the general. The general was born about the year 1718, and received the first rudiments of his education under a private tutor retained at the family seat. At an early age he was sent to the university of Leyden, where he made a rapid progress in classical learning, and spoke with elegance and fluency the German and French languages. Being designed for a

[1] Moreri.

military life, he was sent from thence to the celebrated military school at La Fere in Picardy. This school was rendered the most famous in Europe by the great Vauban, under whom it was conducted. It was afterwards committed to the management and care of the comte d'Houroville. Here it was that the foundation was laid of that knowledge of tactics in all its branches, and particularly in the arts of engineering and fortification, which afterwards so greatly distinguished this officer. He completed his military course on the continent by a tour for the purpose of seeing in practice what he had been studying in theory. Prussia was the model for discipline, and he continued for some time as a volunteer in this service. Such were the steps taken by the young men of fashion in that day to accomplish themselves for the service of their country. Many of his contemporaries were then similarly engaged, nobly abandoning the enjoyments of ease and luxury at home, for the opportunity of seeing actual service.

Mr. Eliott returned in his seventeenth year to his native country of Scotland, and was in the same year, 1735, introduced by his father, sir Gilbert, to lieutenant-colonel Peers of the 23d regiment of foot, or royal Welsh fuzileers, then lying in Edinburgh. Sir Gilbert presented him as a youth anxious to bear arms for his king and country. He was accordingly entered as a volunteer in that regiment, and continued for a twelvemonth or more. At this time he gave a promise of his future military talents, and shewed that he was at least a soldier in heart. From the 23d he went into the engineer corps at Woolwich, and made great progress in that study, until his uncle, colonel Eliott, introduced him as adjutant of the 2d troop of horse-grenadiers. In this situation he conducted himself with the most exemplary attention, and laid the foundation of that discipline which has rendered those two troops the finest corps of heavy cavalry in Europe. With these troops he went upon service to Germany, in the war before last, and was with them in a variety of actions, particularly at the battle of Dettingen, where he was wounded. In this regiment he first bought the rank of captain and major, and afterwards purchased the lieutenant-colonelcy from colonel Brewerton, who succeeded to his uncle. On arriving at this rank he resigned his commission as an engineer, which he had enjoyed along with his other rank,

and in which service he had been actively employed very much to the advantage of his country. He had received the instructions of the famous engineer Bellidor, and made himself completely master of the science of gunnery. Had he not so disinterestedly resigned his rank in the engineer department, he would now by regular progression have been at the head of that corps. Soon after this he was appointed aid-de-camp to king George II. and was already distinguished for his military skill and discipline. In 1759 he quitted the second troop of horse grenadier guards, being selected to raise, form, and discipline the first regiment of light horse, called after him Eliott's. As soon as they were raised and formed, he was appointed to the command of the cavalry, in the expedition on the coasts of France, with the rank of brigadier-general—and after this he passed into Germany, where he was employed on the staff, and greatly distinguished himself in a variety of movements, while his regiment displayed a strictness of discipline, an activity, and enterprise, which gained them signal honour; and indeed they have been the pattern regiment, both in regard to discipline and appointment, to the many light dragoon troops that have been since raised in our service. From Germany he was recalled for the purpose of being employed as second in command in the memorable expedition against the Havannah. The circumstances of that conquest are well known. It seems as if our brave veteran had always in his eye the gallant Lewis de Velasco, who maintained his station to the last extremity, and, when his garrison were flying from his side, or falling at his feet, disdained to retire or call for quarter, but fell gloriously exercising his sword upon his conquerors. A circumstance which occurred immediately after the reduction shews, that in the very heat and outrages of war the general was not unmindful of the rights of humanity. He was particularly eminent among the conquerors of the Havannah, for his disinterested procedure, and for checking the horrors of indiscriminate plunder. To him, therefore, appeals were most frequently made. A Frenchman, who had suffered greatly by the depredations of the soldiery, made application to him, and begged, in bad English, that he would interfere to have his property restored. The petitioner's wife, who was present, a woman of great spirit, was angry at the husband for the intercession, and said, "Comment pouvez vous demander de grace à un

homme qui vient vous dépouiller? N'en esperez pas." The husband persisting in his application, his wife grew more loud in the censure, and said, "Vous n'étes pas François!" The general, who was busy writing at the time, turned to the woman, and said smiling, "Madame, ne vous échauffez pas; ce que votre mari demande lui sera accordé!"—"Oh, faut-il pour surcroit de malheur," exclaimed the woman, "que le barbare parle le François!" The general was so very much pleased with the woman's spirit, that he not only procured them their property again, but also took pains to accommodate them in every respect; and such was through life the manly characteristic of the general: if he would not suffer his troops to extend, for the sake of plunder, the ravages of war, he never impoverished them by unjust exactions. He would never consent that his quarter-master's place should be sold, "not only," says he, "because I think it the reward of an honest veteran soldier; but also because I could not so directly exercise my authority in his dismission should he behave ill."

On the peace, his gallant regiment was reviewed by his majesty in Hyde-park—when they presented to the king the standards which they had taken from the enemy. The king, gratified with their high character, asked general Eliott what mark of his favour he could bestow on his regiment equal to their merits. He answered, that his regiment would be proud if his majesty should think that by their services they were entitled to the distinction of royals. It was accordingly made a royal regiment, with this flattering title, The 15th, or king's royal regiment of light dragoons. At the same time the king expressed a desire to confer a mark of his favour on the brave general; but he declared, that the honour and satisfaction of his majesty's approbation of his services were his best reward.

During the peace he was not idle. His great talents in the various branches of the military art gave him ample employment; and in the year 1775 he was appointed to succeed general A'Court as commander in chief of the forces in Ireland. But he did not continue long on this station; finding that interferences were made by petty authority derogatory of his own, he resisted the practice with becoming spirit; and not choosing to disturb the government of the sister kingdom, on a matter personal to himself, he solicited to be recalled, and accordingly was

so, when he was appointed to the command of Gibraltar, in a fortunate hour for the safety of that important fortress. The system of his life, as well as his education, peculiarly qualified him for this trust. He was perhaps the most abstemious man of the age. His food was vegetables, and his drink water. He neither indulged himself in animal food nor wine. He never slept more than four hours at a time; so that he was up later and earlier than most other men. He had so inured himself to habits of hardness, that the things which are difficult and painful to other men, were to him his daily practice, and rendered pleasant by use. It could not be easy to starve such a man into a surrender, nor to surprise him. His wants were easily supplied, and his watchfulness was beyond precedent. The example of the commander in chief in a besieged garrison has a most persuasive efficacy in forming the manners of the soldiery. Like him his brave followers came to regulate their lives by the most strict rules of discipline before there arose a necessity for so doing; and severe exercise, with short diet, became habitual to them by their own choice. The military system of discipline which he introduced, and the preparations which he made for his defence, were contrived with so much judgment, and executed with so much address, that he was able, with a handful of men, to preserve his post against an attack, the constancy of which, even without the vigour, was sufficient to exhaust any common set of men. Collected within himself, he in no instance destroyed, by premature attacks, the labours which would cost the enemy time, patience, and expence to complete; he deliberately observed their approaches, and seized on the proper moment, with the keenest perspection, in which to make his attack with success. He never spent his ammunition in useless parade, or in unimportant attacks. He never relaxed from his discipline by the appearance of security, nor hazarded the lives of his garrison by wild experiments. By a cool and temperate demeanour, he maintained his station for three years of constant investment, in which all the powers of Spain were employed. All the eyes of Europe were on his garrison, and his conduct justly raised him to a most elevated place in the military annals of the present day.

On his return to England, the gratitude of the British senate was as forward as the public voice in giving him that distinguished mark his merit deserved, to which his majesty

was pleased to add that of knight of the bath and an elevation to the peerage, by the title of lord Heathfield, baron Gibraltar, on June 14, 1787, and permitting his lordship to take also the arms of the fortress he had so bravely defended, to perpetuate to futurity his noble conduct. He married Anne, daughter of sir Francis Drake, of Devonshire, who died in 1769, leaving his lordship a son, Francis Augustus Eliott, the present peer. He closed a life of military renown at the most critical season for his memory. He had acquired the brightest honours of a soldier, the love and reverence of his country; and he fell in an excursion beyond his strength, from an anxiety to close his life on the rock where he had acquired his fame. He died in the seventy-third year of his age, July 6, 1790, at his chateau at Aix-la-Chapelle, of a second stroke of the palsy, after having enjoyed for some weeks before a tolerable share of good health, and an unusual flow of spirits. Two days before his death, he dined with a friend with whom he was soon after to have travelled to Leghorn in his way to Gibraltar. His remains were brought to Dover from Ostend, in the Race-horse packet, whence they were conveyed to Heathfield in Sussex, and there deposited, in a vault built for that purpose, over which a handsome monument is erected.[1]

ELIOT (JOHN), known by the title of the Apostle of the North American Indians, from having been the first that preached the gospel among them, was a native of England, and born about the year 1604. He was educated at Cambridge, and engaged himself as an assistant to a school, which, Neal says, he was not permitted to continue, on account of his puritanical notions; but for this we have no other authority. It appears, however, that he was a nonconformist in matters of church-government, and that in 1631, in order to enjoy his own opinions uncontrouled, he embarked for America, and succeeded a Mr. Wilson as pastor of an independent church at Boston. He afterwards removed to Roxburg, in New England, where Mr. Eliot passed with some of his countrymen and friends the greater part of his life in the active discharge of those duties which belong to the pastoral office. In 1646, he began his scheme of preaching to the native Indians, and for this purpose learned their language; and, besides preaching

[1] Preceding edition of this Dict.—Drinkwater's Hist. of the Siege of Gibraltar.—Sir E. Brydges's edition of Collins's Peerage.

among them with considerable success, and at much hazard, he translated the Bible into the Indian language: this was printed at Cambridge, in New England, in 1664, and a short time before Mr. Eliot's death, it was reprinted with corrections by Mr. Cotton, his fellow-labourer in the Indian mission. By the exertions and influence of this excellent man, many of the wandering Indian tribes were collected into regular societies, and formed into congregations, which were instructed by him, and by others who joined him, in the manner best adapted to their capacities. At Roxburg he established a free grammar school, which was eminently beneficial to the interests of learning in the New England states: and among the Indians he formed schools in which many were trained to useful knowledge, and some of whom became qualified for a liberal education, which they afterwards received at college. The measures adopted by Mr. Eliot were aided by large contributions from England, with which estates were purchased and placed in the hands of trustees, who were afterwards incorporated under the title of "The society for the propagation of the Gospel in foreign parts." This venerable apostle continued his labours till he arrived at his eighty-fourth year. He died in the latter end of 1689, having attained to the great age of eighty-six.

He was undoubtedly one of the most useful persons of his age in the infant state of America; and such was his charity that he distributed all he received from his own congregation among the Indians. He wrote several pamphlets, giving accounts of the "Progress of the Gospel among the Indians in New England," 4to, which were regularly sent over to the corporation in London, and printed by them. He published also an "Indian Grammar," Camb. 1666, 4to; and "The Logick Primer for the use of the Indians," 1672, 16mo. We are also told that he was the author of a tract or volume called "The Christian Republic," which is said to have been published in England about 1660, but that the governor and council of Massachusetts, conceiving that it militated against the established governments, and especially against the monarchy of the mother country, insisted upon its being suppressed, and that the author should retract his sentiments. This he is said to have done, by allowing that a government by king, lords, and commons, has nothing in it hostile to Christianity. Other works are ascribed to

him, which we do not find mentioned by any of his biographers.[1]

ELIZABETH, queen of England, one of the most celebrated sovereigns of this or of any country, was the daughter of Henry VIII. by his queen Anne Boleyn, and born in the year 1533. She was educated in the principles of the protestant religion, and was distinguished for her attainments in classical literature. By the last will of her father, she was nominated third in order of succession, but by the influence of the duke of Northumberland, she was by an act of Edward VI. excluded from the crown, to which nevertheless she attained on the death of her sister Mary. During, however, the reign of that sister, she was treated with the utmost indignity and severity, committed to the Tower, and threatened with still greater calamities. Her confinement in this fortress was short, for even the judges of Mary could find no plea against her, and she was sent from thence to Woodstock, where, though kept in safe custody, she was treated with much respect. Her sufferings and her principles endeared her to the nation, and she became so extremely popular that it was, in a short time, deemed impolitic to put any restraint upon her. When set at liberty she chose study and retirement, and was very submissive to the will of her sister. Attempts were made to draw her into some declarations respecting her religion, which might be laid hold of; but in every instance she acted with so much prudence and caution as to give her enemies no advantage of that kind, and seemed to comply with the external forms of the established religion, though it was well known, she was attached to that of the reformation.

Elizabeth was at Hatfield, when she heard of her sister's death, Nov. 17, 1558, and hastening up to London, was received by the multitude with universal acclamations. Even the catholics, it is said, were not sorry at an event which promised greater security to the civil liberties of the nation. On her entrance into the Tower, then a royal palace, she could not refrain from remarking on the difference of her present and her former visit when a prisoner. Not to alarm the partizans of the catholic religion too much, before her power should be completely established,

[1] Life of Eliot, by Cotton Mather, 12mo, and in Mather's Eccles. Hist. of New England.—Neal's Hist. of New England.—Supplemental vol. or vol. XIX, of the Dict. Hist.

she retained eleven of her sister's counsellors, but in order to balance their authority, she added eight who were known to be attached to the protestant interest, namely the marquis of Northampton, the earl of Bedford, sir Thomas Parry, sir Edward Rogers, sir Ambrose Cave, sir Francis Knolles, sir Nicholas Bacon, whom she created lord keeper, and sir William Cecil, secretary of state. With these counsellors, particularly Cecil, she frequently deliberated concerning the means of restoring the protestant religion, and by his advice, her first measure was to recall all the exiles who had fled from her sister's tyranny, and give liberty to all prisoners who were confined on account of religion. She next published a proclamation by which she forbade all preaching without a special licence. She also suspended the laws so far as to have a great part of the service read in English, and forbade the host to be any more elevated in her presence. A parliament soon after, in 1559, sanctioned these acts of the prerogative; and in one session the form of religion was established as it has ever since remained; and to show what a deep root the principles of the reformation had taken, even in her bloody sister's reign, it is upon record, that out of 9400 beneficed clergymen, which was the number of those in the kingdom, only fourteen bishops, twelve archdeacons, fifteen heads of colleges, and about eighty of the parochial clergy, a number not exceeding 121, chose to quit their preferments rather than give up their religion.

The first important political measure was the negociation for peace between France, Spain, and England, which terminated in the final abandoning of Calais, which on the queen's part was rather prudent than pleasing; but, although peace seemed thus restored, a ground of quarrel soon appeared of a most serious nature. As Elizabeth had been declared illegitimate by Henry VIII., Francis, king of France, who had espoused Mary queen of Scots, began to assume the title of king of England, in right of his wife; and the latter seemed so far from declining this empty appellation, that she assumed the arms of that kingdom. It was natural, therefore, that Elizabeth should conclude that the king of France intended, on the first opportunity, to dispute her legitimacy, and her title to the crown. She therefore conceived a violent jealousy against the queen of Scots, which ended at length in the death of the latter by Elizabeth's orders, a measure which has been generally

accounted a great stain on her government, while some have excused it as a painful act of necessity. It is not, however, our object in this sketch to invade the province of history; and as no event has been assigned a larger portion of history, any abridgment of the actions of, and proceedings against the unfortunate queen of Scots, would be more apt to raise curiosity than to gratify it. Besides, the history of Mary will hereafter form a separate article.

Elizabeth had scarcely been proclaimed queen, when Philip, king of Spain, the widower of Mary, who still hoped, by means of Elizabeth, to obtain over England that dominion of which he had failed in espousing Mary, immediately dispatched orders from the Low Countries to the duke of Feria, his ambassador at London, to make her proposals of marriage, and he offered to procure from Rome a dispensation for that purpose. This, however, she rejected, although in a polite manner. Philip appears to have secretly resented the rejection, and some years after, the coolness between the two sovereigns became more visible, and some petty hostilities aided to bring their mutual dislike to a crisis. The Spaniards, on their part, had sent into Ireland a body of 700 of their nation, with some Italians, who built there a fort, but were soon after cut off to a man by the duke of Ormond. On the other hand, the English, under the conduct of sir Francis Drake, attacked the Spaniards in their settlements in South America. Amidst such hostilities, the queen began to look out for an alliance that might support her against so dangerous an adversary. The duke of Anjou, a powerful prince, had long made pretensions to the queen; and though he was younger by twenty-five years, he took the resolution to prefer his suit in person, and paid her a private visit at Greenwich. It appears that though his figure was not very advantageous, his address was so pleasing, that the queen ordered her minister to fix the terms of the contract; and a day was appointed for the solemnization of their nuptials; but as the time approached, Elizabeth became more and more irresolute, and at length declared against changing her condition. Capricious as this conduct may have appeared, it is certain that her principal courtiers were hostile to a match which threatened to endanger the kingdom and the established religion.

Deprived thus of a foreign ally, Elizabeth looked for resources in the loyalty of her people; but among them

she had enemies, and several conspiracies were formed against her life, for which some persons, particularly Francis Throgmorton and William Parry, were condemned and executed. Such attempts, incited by the popish party, served to increase the severity of the laws against persons of that communion. Popish priests were banished the kingdom; those who harboured or relieved them were declared guilty of felony, and many were executed in consequence of these laws. Babington's conspiracy was perhaps yet more formidable, but being discovered, the conspirators were executed, and the fate of Mary, queen of Scots, was precipitated by the share, or supposed share, she had in it. The conduct of Elizabeth, after Mary's execution, forms a part of her character too important to be omitted. When informed of that event, she affected the utmost surprize and indignation. Her countenance changed, her speech faultered, she stood some time fixed, like a statue, in mute astonishment, and afterwards burst into loud lamentations. She put herself in deep mourning, was seen perpetually bathed in tears, and surrounded only by her female attendants. If any of her ministers approached her, she chased them from her, with the most violent expressions of rage and resentment. They had, all of them, she said, been guilty of an unpardonable crime, in putting to death her dear sister and kinswoman, contrary to her fixed purpose, with which they were sufficiently acquainted. In order to appease the king of Scots, to whom she soon wrote a letter of apology, she committed Davison to prison, and commanded him to be tried in the star-chamber for sending off the warrant for Mary's execution. (See DAVISON.) James, of Scotland, notwithstanding Elizabeth's apology, discovered the highest resentment at the death of his mother, and refused to admit into his presence sir Robert Cary, whom the queen had sent as her ambassador. He likewise recalled his ambassadors from England, while the states of Scotland, being assembled, professed that they were ready to spend their lives and fortunes in revenge of his mother's death, and in defence of his title to the crown of England: but Elizabeth, by frequent messengers and persuasions, aided, perhaps, by James's peaceable disposition, prevailed on him to return to his amicable correspondence with the court of England.

It was time, indeed, for Elizabeth now to turn her attention towards Spain. Hearing that Philip was secretly

preparing a great navy to attack her, she sent sir Francis Drake with a fleet to intercept his supplies, to pillage his coast, and destroy his shipping. Drake sailed with four capital ships of the queen's, and twenty-six great and small, with which the London merchants, in hopes of sharing the plunder, had supplied him. Having learned that a Spanish fleet, richly laden, was lying at Cadiz, he boldly made an attack, forced six gallies to take shelter under the forts, burned about an hundred vessels laden with ammunition and naval stores; and destroyed a great ship belonging to the marquis of Santa Croce. Thence he set sail for Cape Vincent, and took by assault the castle situated on that promontory, with three other fortresses. After insulting Lisbon, he took a rich carrack, and by this short expedition, the English seamen learned to despise the unwieldy ships of the enemy; the intended hostilities against England were retarded for a twelvemonth, and the queen had leisure to take more secure measures against that formidable invasion.

Philip, however, proceeded with unremitting diligence, and every part of his dominions resounded with the noise of armaments. The marquis of Santa Croce, a sea-officer of great reputation and experience, was destined to command the fleet. In all the ports of Sicily, Naples, Spain, and Portugal, artizans were employed in building vessels of uncommon size and force; naval stores were bought at a great expence; armies were levied, and quartered along the maritime parts of Spain; and every thing threatened the most formidable naval enterprize that Europe ever beheld. The duke of Parma was to conduct the land-forces, twenty-thousand of whom were on board the fleet, and thirty-four thousand more were assembled in the Netherlands, ready to be transported into England. The most renowned nobility, and princes of Italy and Spain were ambitious of sharing in the honour of this great enterprize, and the Spaniards, ostentatious of their power, already denominated their navy the INVINCIBLE ARMADA.

When the news reached England that this mighty fleet was preparing to sail, terror and consternation universally seized the inhabitants. A fleet of not above thirty ships of war, and those very small in comparison, was all that they had to oppose it by sea. All the commercial towns of England, however, were required to furnish ships for reinforcing this small navy. The citizens of London, instead of

fifteen vessels, which they were commanded to equip, voluntarily fitted out double the number. The gentry and nobility equipped forty-three ships at their own charge. Lord Howard of Effingham was admiral, and under him served Drake, Hawkins, and Frobisher, all celebrated for courage and capacity. The principal fleet was stationed at Plymouth. A smaller squadron, consisting of forty vessels, English and Flemish, was commanded by lord Seymour, second son of the protector Somerset, and lay off Dunkirk, in order to intercept the duke of Parma. The land forces of England, though more numerous than the enemy, were greatly inferior in discipline and experience. An army of 20,000 men was disposed in different bodies along the south coast; and a body of 22,000 foot and 1000 horse was stationed at Tilbury, in order to defend the capital. The principal army consisted of 34,000 foot and 2000 horse, and was commanded by lord Hunsdon. These forces were reserved for guarding the queen's person; and were appointed to march whithersoever the enemy should appear. The fate of England, if all the Spanish armies should be able to land, seemed to depend on the issue of a single battle; from which no favourable expectation could be formed, considering the force of 50,000 veteran Spaniards, commanded by experienced officers, under the duke of Parma, the greatest general of the age.

In the midst of all this danger the queen appeared undismayed, issued her orders with tranquillity, animated her people to a steady resistance; and the more to excite the martial spirit of the nation, appeared on horseback at Tilbury, exhorting the soldiers to their duty, and promising to share with them the same dangers and the same fate. On this occasion the words of her address are said to have been these: "My loving people, we have been persuaded by some that are careful of our safety, to take heed how we commit ourselves to armed multitudes, for fear of treachery; but assure you, I do not desire to live to distrust my faithful and loving people. Let tyrants fear; I have always so behaved myself, that, under God, I have placed my chief strength and safeguard in the loyal hearts and good-will of my subjects. And therefore I am come amongst you at this time; not as for my recreation or sport, but being resolved, in the midst and heat of the battle, to live or die amongst you all; to lay down, for my God, and for my kingdom, and for my people, my honour and my

blood, even in the dust. I know I have but the body of a weak and feeble woman, but I have the heart of a king, and of a king of England too; and think foul scorn that Parma, or Spain, or any prince of Europe, should dare to invade the borders of my realms. To which, rather than any dishonour should grow by me, I myself will take up arms; I myself will be your general, judge, and rewarder of every one of your virtues in the field. I know already, by your forwardness, that you have deserved rewards and crowns; and we do assure you, on the word of a prince, they shall be duly paid you. In the mean time, my lieutenant-general shall be in my stead, than whom, never prince commanded a more noble and worthy subject; not doubting by your obedience to my general, by your concord in the camp, and your valour in the field, we shall shortly have a famous victory over these enemies of my God, of my kingdom, and of my people." On hearing this, an attachment to her person became a kind of enthusiasm among the soldiery; and they asked one another, whether it were possible that Englishmen could abandon the glorious cause, could display less fortitude than appeared in the female sex, or could ever by any dangers be induced to relinquish the defence of their heroic princess?

The Spanish Armada was ready in the beginning of May, 1588, but its sailing was retarded by the death of the marquis de Santa Croce, the admiral, and that also of the vice-admiral, the duke of Paliano. The command of the expedition was, therefore, given to the duke of Medina Sidonia, a man entirely unexperienced in sea affairs. This promotion in some measure served to frustrate the design, which was also rendered less successful by some other accidents. Upon leaving the port of Lisbon, the armada next day met with a violent tempest, which sunk some of the smallest of their shipping, and obliged the fleet to put back into the harbour. After some time spent in refitting, they put again to sea, where they took a fisherman, who informed them that the English fleet, hearing of the dispersion of the armada in a storm, had retired into Plymouth, and that most of the seamen were discharged. From this false intelligence, the Spanish admiral, instead of sailing directly to the coast of Flanders, to receive the troops stationed there, as he had been instructed, resolved

to steer for Plymouth, and destroy the shipping in that port, a resolution which proved the safety of England.

The Lizard was the first land made by the armada, *about sun-set; and as the Spaniards took it for the Ram-head*, near Plymouth, they bore out to sea with an intention of returning next day, and attacking the English navy. They were descried by Fleming, a Scotch pirate, who was roving in these seas, and who immediately set sail to inform the English admiral of their approach, another event which contributed extremely to the safety of the fleet. Effingham, the English admiral, had just time to get out of port, when he saw the Spanish armada coming full sail towards him, disposed in the form of a crescent, and stretching the distance of seven miles from the extremity of one division to that of the other. The writers of that age, says Hume, whose narrative we have partly followed, raise their style by a pompous description of this spectacle; the most magnificent that had ever appeared upon the ocean, infusing equal terror and admiration into the minds of all beholders. The lofty masts, the swelling sails, and the towering prows of the Spanish galleons, seem impossible to be justly painted, but by assuming the colours of poetry; and an eloquent historian of Italy, Bentivoglio, in imitation of Camden, has asserted, that the armada, though the ships bore every sail, yet advanced with a slow motion, as if the ocean groaned with supporting, and the winds were tired with impelling, so enormous a weight. The truth, however, is, that the largest of the Spanish vessels would scarcely pass for third-rates in the present navy of England; and they were so ill-framed, or so ill-governed, that they were quite unwieldy, and could not sail upon a wind, nor tack on occasion, nor be managed in stormy weather by the seamen. Neither the mechanics of ship-building, nor the experience of mariners, had attained so great perfection as could serve for the security and government of such bulky vessels; and the English, who had already had experience how unserviceable they commonly were, beheld without dismay their tremendous appearance.

Effingham gave orders not to come to close fight with the Spaniards, where the size of the ships, he suspected, and the number of the soldiers, would be a disadvantage to the English; but to cannonade them at a dis-

tance, and to wait the opportunity which winds, currents, or various accidents must afford him, of intercepting some scattered vessels of the enemy. Nor was it long before the event answered expectation. A great ship of Biscay, on board of which was a considerable part of the Spanish money, took fire by accident; and while all hands were employed in extinguishing the flames, she fell behind the rest of the armada; the great galleon of Andalusia was detained by the springing of her mast; and both these vessels were taken, after some resistance, by sir Francis Drake. As the armada advanced up the channel, the English hung upon its rear, and still infested it with skirmishes. Each trial abated the confidence of the Spaniards, and added courage to the English; and the latter soon found, that even in close fight the size of the Spanish ships was no advantage to them. Their bulk exposed them the more to the fire of the enemy; while their cannon, placed too high, shot over the heads of the English. The alarm having now reached the coast of England, the nobility and gentry hastened out with their vessels from every harbour, and reinforced the admiral. The earls of Oxford, Northumberland, and Cumberland, sir Thomas Cecil, sir Robert Cecil, sir Walter Raleigh, sir Thomas Vavasor, sir Thomas Gerrard, sir Thomas Blount, with many others, distinguished themselves by this generous and disinterested service of their country. The English fleet, after the conjunction of those ships, amounted to an hundred and forty four sail.

The armada had now reached Calais, and cast anchor before that place; in expectation that the duke of Parma, who had gotten intelligence of their approach, would put to sea and join his forces to them. The English admiral practised here a successful stratagem upon the Spaniards. He took eight of his smaller ships, and filling them with all combustible materials, sent them one after another into the midst of the enemy. The Spaniards fancied that they were fireships of the same contrivance with a famous vessel which had lately done so much execution in the Scheld near Antwerp; and they immediately cut their cables, and took to flight with the greatest disorder and precipitation. The English fell upon them next morning while in confusion; and besides doing great damage to other ships, they took or destroyed about twelve of the enemy. By this time it was become apparent, that the intention for which

these preparations were made by the Spaniards, was entirely frustrated. The vessels provided by the duke of Parma were made for transporting soldiers, not for fighting; and that general, when urged to leave the harbour, positively refused to expose his flourishing army to such apparent hazard; while the English were not only able to keep the sea, but seemed even to triumph over their enemy. The Spanish admiral found, in many rencounters, that while he lost so considerable a part of his own navy, he had destroyed only one small vessel of the English; and he foresaw that by continuing so unequal a combat, he must draw inevitable destruction on all the remainder. He prepared therefore to return homewards; but as the wind was contrary to his passage through the channel, he resolved to sail northwards, and making the tour of the island, reach the Spanish harbours by the ocean. The English fleet followed him during some time; and had not their ammunition fallen short, by the negligence of the offices in supplying them, they had obliged the whole armada to surrender at discretion. The duke of Medina had once taken that resolution; but was diverted from it by the advice of his confessor. This conclusion of the enterprize would have been more glorious to the English; but the event proved almost equally fatal to the Spaniards. A violent tempest overtook the armada after it passed the Orkneys; the ships had already lost their anchors, and were obliged to keep to sea; the mariners, unaccustomed to such hardships, and not able to govern such unwieldy vessels, yielded to the fury of the storm, and allowed their ships to drive either on the western isles of Scotland, or on the coast of Ireland, where they were miserably wrecked. Not a half of the navy returned to Spain; and the seamen as well as soldiers who remained, were so overcome with hardships and fatigue, and so dispirited by their discomfiture, that they filled all Spain with accounts of the desperate valour of the English, and of the tempestuous violence of that ocean which surrounds them.—Such was the miserable and dishonourable conduct of an enterprize which had been preparing for three years, which had exhausted the revenue and force of Spain, and which had long filled all Europe with anxiety or expectation, and which was intended to have destroyed the civil liberties, as well as the reformed religion, in England.

Soon after this, which was one of the most important events in the history of Elizabeth, or any other sovereign of England, Elizabeth became the ally of Henry IV. in order to vindicate his title, and establish him firmly on the throne of France, and for some years the English auxiliaries served in France, while several naval expeditions, undertaken by individuals, or by the queen, raised the reputation of England to an extraordinary height. At this period Robert Devereux earl of Essex, the queen's favourite, highly distinguished himself; but the events of his unfortunate life have been already given. (See DEVEREUX.)

In 1601, Elizabeth held a conference with the marquis de Rosni, who is better known in history as the celebrated Sully, for the purpose of establishing, in concurrence with England, a new system of European power, with a view of controlling the vast influence of the house of Austria, and producing a lasting peace. The queen coincided with his projects, and the French minister departed in admiration of the solidity and enlargement of her political views. The queen, having suppressed an insurrection in Ireland, and obliged all the Spanish troops sent to its assistance to quit the island, she turned her thoughts towards relieving the burdens of her subjects; she abolished a number of monopolies, and became extremely popular. But the execution of her favourite, the earl of Essex, gave a fatal blow to her happiness. When she learnt from the countess of Nottingham, that he had solicited her pardon, which had been concealed from her, she at first became furious with rage, and when the violence of anger subsided, she fell into the deepest and most incurable melancholy, rejecting all consolation, and refusing food and sustenance of every kind. She remained for days sullen and immoveable, "feeding," says the historian, "her thoughts on her afflictions, and declaring life and existence an insufferable burden to her." Few words she uttered, and they were all expressive of some inward grief, which she cared not to reveal: but sighs and groans were the chief vent which she gave to her despondency, and which, though they discovered her sorrows, were never able to ease or assuage them. Ten days and nights she lay upon the carpet, leaning on cushions which her maids brought her, and her physicians could not persuade her to allow herself to be put to bed, much less to make trial of any remedies which they pre-

scribed to her. Her anxious mind at last had so long preyed on her frail body, that her end was visibly approaching; and the council being assembled, sent the keeper, admiral, and secretary, to know her will with regard to her successor. She answered with a faint voice, that, as she had held a regal sceptre, she desired no other than a royal successor. Cecil requesting her to explain herself more particularly, she subjoined, that she would have a king to succeed her, and who should that be, but her nearest kinsman, the king of Scots? Being then advised by the archbishop of Canterbury to fix her thoughts upon God, she replied, that she did so, nor did her mind in the least wander from him. Her voice soon after left her; her senses failed; she fell into a lethargic slumber, which continued some hours, and she expired gently, without farther struggle or convulsion, in the 70th year of her age, and forty-fifth of her reign.

So dark a cloud, says Hume, overcast the evening of that day which had shone out with a mighty lustre in the eyes of all Europe. There are few great personages in history who have been more exposed to the calumnies of enemies, and the adulation of friends, than queen Elizabeth, and yet there is scarcely any whose reputation has been more certainly determined by the unanimous consent of posterity. The unusual length of her administration, and the strong features of her character, were able to overcome all prejudices; and obliging her detractors to abate much of their invectives, and her admirers somewhat of their panegyrics, have at last, in spite of political factions, and, what is more, of religious animosities, produced an uniform judgment with regard to her conduct. Her vigour, her constancy, her magnanimity, her penetration, vigilance, and address, are allowed to merit the highest praises, and appear not to have been surpassed by any person that ever filled a throne: a conduct less rigorous, less imperious, more sincere, more indulgent to her people, would have been requisite to have formed a perfect character. By the force of her mind, she controlled all her more active and stronger qualities, and prevented them from running into excess. Her heroism was exempt from temerity, her frugality from avarice, her friendship from partiality, her active temper from turbulency and a vain ambition; she guarded not herself with equal care or equal success from lesser infirmities; the rivalship of beauty, the

desire of admiration, the jealousy of love, and the sallies of anger.

Under the wise conduct of Elizabeth the Protestant religion was firmly established, factions restrained, government strengthened, the power of Spain nobly opposed, and withstood, oppressed neighbours supported, a navy created, commerce rendered flourishing, and the national glory aggrandized. No sovereign was ever more jealous of power and prerogative; yet she was truly ambitious of obtaining the general affections of her subjects. She made, during her long reign, frequent progresses, and paid many domestic visits, which were partly the result of policy, partly of economy. She wished to be thought a friend to literature, but never displayed the liberality of a patroness. Her manners and language were but little suited to the delicacy of the female character.

When we contemplate her as a woman, adds Hume, we are apt to be struck with the highest admiration of her great qualities and extensive capacity, but we are apt also to require some more softness of disposition, some greater lenity of temper, some of those amiable weaknesses by which her sex is distinguished. But the true method of estimating her merit, is to lay aside all these considerations, and consider her merely as a rational being, placed in authority, and entrusted with the government of mankind. We may find it difficult to reconcile our fancy to her as a wife or mistress, but her qualities as a sovereign, though with some considerable exceptions, are the object of undisputed applause and approbation.

Bolingbroke's character of queen Elizabeth coincides in part with the preceding. In his "Idea of a Patriot King," he says, "our Elizabeth was queen in a limited monarchy, and reigned over a people at all times more easily led than driven; and at that time capable of being attached to their prince and their country by a more generous principle than any of those which prevail in our days, by *affection.* There was a strong prerogative then in being, and the crown was in possession of greater legal power. Popularity was, however, then, as it is now, and as it must be always in mixed government, the sole true foundation of that sufficient authority and influence which other constitutions give the prince gratis, and independently of the people, but which a king of this nation must acquire. The wise queen saw it; and she saw too, how much popularity de-

pends on those appearances that depend on the decorum, the decency, the grace, and the propriety of behaviour, of which we are speaking. A warm concern for the interest and honour of the nation, a tenderness for the people, and a confidence in their affections, were appearances that ran through her whole public conduct, and gave life and colour to it. She did great things: and she knew how to set them off according to their full value, by her manner of doing them. In her private behaviour she shewed great affability, she descended even to familiarity; but her familiarity was such, as could not be imputed to her weakness, and was therefore most justly ascribed to her goodness. Though a woman, she bid all that was womanish about her: and, if a few equivocal marks of coquetry appeared on some occasions, they passed like flashes of lightning, vanished as soon as they were discerned, and imprinted no blot on her character. She had private friendships, she had favourites; but she never suffered her friends to forget she was their queen; and when her favourites did, she made them feel that she was so."

Although modern wits have amused themselves with the flatteries too frequently offered to this great queen, on account of her literary productions, and although some of these productions enumerated by lord Orford, and his able continuator Mr. Park, are rather valuable as curiosities, than as acquisitions to the literary history of her age, yet it cannot be refused that she was truly and substantially learned, having studied the best ancient as well as modern authors. The confinement and persecutions of her youth afforded scope for the acquisition of eminent intellectual attainments. That she was well skilled in the Greek, was manifest from her writing a comment on Plato, and translating into Latin a Dialogue of Xenophon, two orations of Isocrates, and a play of Euripides. Into English she translated Plutarch "de Curiositate." Her versions from Latin authors were, Boethius's Consolation of Philosophy, Sallust's Jugurthine War, and part of Horace's Art of Poetry. With her general learning, Elizabeth united an uncommon readiness in speaking the Latin language, which she displayed in three orations; one delivered in the university of Cambridge, and two in Oxford. An extraordinary instance of her ability in this way, was exhibited in a rapid piece of eloquence with which she interrupted an insolent ambassador from Poland. "Having

ended her oration, she, lion-like, rising," says the historian, "daunted the malapert orator no less with her stately port and majestic departure, than with the tartness of her princely chekes (reproofs); and, turning to the train of her attendants, said, 'God's death! my Lords! I have been forced this day scoure up my old Latin, that hath long laid rusting'." By her contemporaries, Elizabeth has been highly extolled for her poetry, but to this modern taste will demurr, yet she had a capacity for Latin versification.

Referring to lord Orford, &c. for a catalogue of her translations from the French, her prayers and meditations, her speeches in parliament, and her letters, which last are dispersed in vast numbers through a variety of collections, we may remark that education and principle led her to favour the reformation; nor could she hesitate on the subject, but acted with caution, not to alarm the adherents to popery by too explicit a declaration of her sentiments, and yet taking care to afford early indications of her favourable views to the cause, some of them displayed in a manner pleasing and ingenious. At the time of her coronation, when she was solemnly conducted through London, a boy, who personated Truth, was let down from one of the triumphal arches, and presented her with a copy of the Bible, which she received in the most gracious manner, placing it in her bosom, and declaring, that amidst all the costly testimonies which the citizens had that day afforded of their attachment, this present was by far most precious and acceptable.[1]

ELIZABETH of Austria, daughter of the emperor Maximilian II. and wife of Charles IX. king of France, was married at Mezieres, Nov. 26, 1570. She was one of the most beautiful persons of her time, and her virtue is said to have surpassed her beauty. The deplorable and fatal night of St. Bartholomew afflicted her extremely; on hearing the news of what had past, when she rose in the morning, bathed in tears, she threw herself at the foot of her crucifix to ask mercy of God on the perpetrators of so atrocious a deed, which she detested with horror. Elizabeth had but very little share in what passed in France under the tumultuous reign of Charles IX. She attended to

[1] Hist. of England.—Ballard's Memoirs.—Lord Orford's Royal and Noble Authors, by Park.—Nichols's Progresses.—Wood's Annals.—Andrew's Continuation of Henry's History.—Strype's Annals and Memorials. In all these are many anecdotes of the personal character of Elizabeth.

nothing but her domestic concerns, and conducted her family by the principles of prudence and honour for which she was highly remarkable. Sensible to the irregularities of her husband, whom she loved and honoured extremely, she never let him perceive those jealous disquietudes which often augment and seldom remedy the evil. She was mild and patient; Charles was lively and impetuous; the ardour of the king was moderated by the serenity of Elizabeth: accordingly she never lost his affection and his esteem, and he recommended her, when dying, to Henry IV. then king of Navarre, with the utmost tenderness: "Take care of my daughter and my wife," said he; "my brother, take care of them; I recommend them to the generosity of your heart." During his illness, Elizabeth spent all the time when she was not attending upon him, in prayers for his recovery. When she went to see him, she did not place herself by his bedside, as she had a right to do; but kept at a little distance, and by her modest silence, by her tender and respectful looks, she seemed to cover him in her heart with the love she bore him; "then," adds Brantôme, "she was seen to shed tears so tender and so secret, that a common spectator would have known nothing of it; and wiping her watery eyes, excited the liveliest emotions of pity in all that were present: for," continues he, "I was a witness to it." She stifled her grief; she dared not let her tenderness appear, fearing lest the king should perceive it. The prince could not avoid saying, when speaking of her, that he might boast of having an amiable wife, the most discreet and the most virtuous woman, not in all France, not in all Europe, but in the whole world. He was nevertheless as reserved with her as the queen mother, who, apprehending that she might have some power over the king, doubtless employed her influence in preventing that prince from reposing in her confidence, which would have disconcerted her schemes. While she was at the court of France, she honoured with a tender affection Margaret queen of Navarre, her sister-in-law, though of a conduct so totally opposite to hers; and, after her return to Germany, Elizabeth always kept up an epistolary correspondence with her. She even sent her, as a pledge of her friendship, two books of her own composing: the one, on the word of God; the other, on the most considerable events that had happened in France in her time. This virtuous princess, after the death of

the king her husband, retired to Vienna, where she died in 1592, aged only thirty-eight, in a convent of her own foundation.[1]

ELIZABETH (PETROVNA), daughter of Peter the great, by the revolution of 1741, renewed in her person the line of that monarch on the throne of Russia. Elizabeth was born in 1709, and when arrived at years of maturity, was extremely admired for her great personal attractions. Her beauty, as well as her exalted rank and large dowry, occasioned her several offers, none of which, however, took effect; and she died in celibacy. During the life of her father Peter I. a negotiation had commenced for her marriage with Lewis XV. but although not seriously adopted by the court of France, it was never relinquished until the daughter of Stanislaus, titular king of Poland, was publicly affianced to the young monarch. By the will of Catharine, Elizabeth was betrothed to Charles Augustus, bishop of Lubec, duke of Sleswick and Holstein, and brother to the king of Sweden; but he died before the completion of the ceremony. In the reign of Peter II. she was demanded by Charles margrave of Anspach; in 1741, by the Persian tyrant Kouli Kan; and at the time of the revolution, the regent Ann endeavoured to force her to espouse prince Louis of Brunswick, for whom she entertained a settled aversion. From the period of her accession she renounced all thoughts of the connubial state, and adopted her nephew Peter. Her dislike to marriage, however, certainly did not proceed from any rooted aversion to the other sex; for she would freely and frequently own to her confidants, that she was never happy but when she was in love; if we may dignify by that name a capricious passion ever changing its object. The same characteristic warmth of temper hurried her no less to the extremes of devotion: she was scrupulously exact in her annual confessions at Easter of the wanderings of her heart; in expressing the utmost contrition for her frequent transgressions; and in punctually adhering both in public and private to the minutest ceremonies and ordinances of the church. With respect to her disposition and turn of mind, she is generally styled the humane Elizabeth, as she made a vow upon her accession to inflict no capital punishments during her reign; and is reported to have shed tears upon the news of every

[1] Dict. Hist.

victory gained by her troops, from the reflection that it could not have been obtained without great bloodshed. But although no criminal was formally executed in public, yet the state prisons were filled with wretched sufferers, many of whom, unheard of and unknown, perished in damp and unwholesome dungeons: the state inquisition, or secret committee appointed to judge persons suspected of high treason, had constant occupation during her reign; many upon the slightest surmises were tortured in secret: many underwent the knoot, and expired under the infliction. But the transaction which reflects the deepest disgrace upon her reign, was the public punishment of two ladies of fashion; the countesses Bestuchef and Lapookin: each received fifty strokes of the knoot in the open square of Petersburg: their tongues were cut out; and they were banished into Siberia. One of these ladies, Madame Lapookin, esteemed the handsomest woman in Russia, was accused of carrying on a secret correspondence with the French ambassador; but her real crime was, her having commented too freely on the amours of the empress. Even the bare recital of such an affecting scene, as that of a woman of great beauty and high rank publicly exposed and scourged by the common executioner, must excite the strongest emotions of horror; and forbid us to venerate the memory of a princess, who, with such little regard to her own sex, could issue those barbarous commands. But let us at the same time lament the inconsistency of human nature; and, in considering the character of Elizabeth, let us not deny that her heart, perhaps naturally benevolent, was eventually corrupted by power, and steeled with suspicion; and that although mercy might predominate whenever it did not interfere with her passions and prejudices; yet she by no means deserves the appellation of humane, the most noble attribute of a sovereign when it interposes to temper and mitigate the severity of justice. Elizabeth died in 1761, in the twenty-first year of her reign, and in the fifty-third year of her age; she expired in December (the 25th), the same month in which she was born, and in which she acceded to the throne. It is asserted on unquestionable authority, that it was impossible to obtain this tzarina's consent for the execution of a felon who had even committed the most horrid species of premeditated murder, and that the master of the police used secretly to order the executioner to knoot to death those delinquents who were

found guilty of the most atrocious crimes. It is a pity that she did not reserve her humanity, which in this instance was cruelty to her people, for more respectable objects. By way of conclusion to the present article, it will not be unapt to add the following anecdote, especially as it must at the same time give pleasure to the reader. Although the sovereign of this empire is absolute in the most unlimited sense of the word; yet the prejudice of the Russians in regard to the necessity of torture (and a wise legislator will always respect popular prejudices, be they ever so absurd and unreasonable) was so deeply rooted by immemorial usage, that it required great circumspection in the present tzarina not to raise discontents by an immediate abolition of that inhuman practice. Accordingly, the cautious manner in which it was gradually suppressed, discovered no less judgment than benevolence. In 1762, Catherine II. soon after her accession, took away the power of inflicting torture from the vayvodes, or inferior justices, by whom it had been shamefully abused. In 1767, a secret order was issued to the judges in the several provinces, that whenever they should think torture requisite to force a criminal to confession, they should draw up the general articles of the charge, and lay the case before the governor of the province for his consideration: and all the governors had received previous directions to determine the case according to the principles laid down in the third question of the tenth chapter of her majesty's instructions for a code of laws; wherein torture is proved to be no less useless than cruel. This, therefore, was a tacit abolition of torture, which has been since formally and publicly annulled. The prohibition of this horrid species of judicature, throughout the vast dominions of the Russian empire, forms a memorable æra in the annals of humanity.[1]

ELLER (John Theodore, de Brockhusen), a physician of Prussia, was born at Pletzaw, in the principality of Anhalt-Bernburgh, in 1689. He received the first rudiments of education at home under a private tutor, and was then sent to the university of Quedlinburgh, and thence to Jena, in 1709. His father intended him for the law; but a passion which he expressed for mathematical and physical researches, soon altered that design, and determined young Eller to follow the profession of physic.

[1] Coxe's Travels in Russia.—Univ. History.

As Jena afforded no opportunity for the study of anatomy, he was removed to Halle, and soon after to Leyden, to finish his education under the celebrated Albinus, and the learned Sengerd and Boerhaave. Thence he passed to Amsterdam for the advantage of hearing the lectures of Rau, and examining the preparations of Ruysch, and he followed Rau to Leyden, on the latter being appointed to succeed professor Bidloe. Having quitted Leyden, he spent some time in the mines of Saxony and Hartz, where he completed his chemical studies, and made astonishing progress in metallurgy and other parts of natural knowledge. On his visiting Paris, he attended several new courses in chemistry, under Lemery and Homberg, while he was pursuing his anatomical studies under the direction of Pecquet, du Verney, Winslow, and acquiring physiological and practical knowledge by the assistance of Astruc, Helvetius, Jussieu, &c. Though every branch of medical knowledge, and particularly surgery, was successfully practised in Paris, the reputation of Cheselden's operation for the stone, and the ambition of being known to the immortal Newton, drew Mr. Eller to England, where he arrived in company with the earl of Peterborough, and remained five months. Leaving London in 1721, he returned to his own country, and was immediately honoured with the place of first physician to his sovereign the prince of Anhalt-Bernburgh; but he afterwards removed to Magdeburgh, where he soon attracted the notice of the king of Prussia, Frederick I. by whom he was made physician in ordinary, counsellor of the court, professor of the royal college of physic and surgery at Berlin, physician to the army, and perpetual dean of the superior college of medicine; employments equally honourable and lucrative. On the accession of Frederick II. he was farther promoted, and in 1755 was created a privy counsellor, the greatest honour to which he could possibly arrive, in his career as a scholar; and the same year he was appointed director of the academy called "Curieux de la nature," where, according to the custom of the society, he was introduced by the name of Euphorbio. These employments and dignities he retained to his death in 1759. After his death was published a work by him, entitled "Observationes de cognoscendis et curandis morbis, præsertim acutis, 1762, 8vo, which was translated into French by Le Roy, 1774, 12mo. This work is chiefly founded on

the results of his long practice. He wrote also various papers in the Transactions of the Academy of Berlin, for the years 1748, 1749, and 1752, which with other pieces by him were collected and published, in German, under the title of "Physical, chemical, and medical treatises," Berlin, 1764, 2 vols. 8vo.[1]

ELLIGER (OTTOMAR), an artist, was the son of an able physician, and was born at Gottemburg the 18th of September 1633, according to Houbraken, and in 1632 by Weyermann's account. Ottomar's father centred all his views in making his son a scholar, and he therefore put him to study the languages under the most famous professors. It was soon perceived that he relaxed in his progress in every other of his lessons, in proportion as his taste for painting was unfolded: and that in the very classes and school-hours he was secretly practising with the crayon. Chastisements were even found ineffectual to his correction, notwithstanding the obstinacy of his mother in not altering her purpose. A lucky accident delivered our young man from this disagreeable situation. One day a poor person desired to speak in private with the physician: the beggar displayed to him his extreme distress in several languages. The wife of the physician, who was present at this conversation, said to her husband, "Since I see that there are men of learning in indigence as well as painters, I think it altogether indifferent to which profession my son applies; let him satisfy his own inclination." Elliger was then placed at Antwerp in the school of Daniel Segers, the Jesuit; where he learnt to paint flowers and fruit, and at length equalled his master. He was called to the court of Berlin, where he was highly honoured for his talents, and the elector Frederic William appointed him his principal painter. This prince found great amusement in conversing with Elliger, and his smart replies on all occasions pleased him so much, that he made frequent visits to his lodgings. This agreeable life, in which he found much profit as well as pleasure, continued till his death, the year of which is not known. Elliger's works, which are as much sought after as those of his master, are principally in Germany, where they are preserved with the utmost care.[2]

[1] L'Eloge Historique de M. Eller, Berlin, 1760.—Dict. Hist.—Haller Bibl. Bot.

[2] Deschamps, vol. II.—Pilkington.

ELLIGER (OTTOMAR), the son of the preceding, was born at Hamburgh, Feb. 16, 1666. He learned of his father the first elements of painting; from whom he went to Amsterdam, and studied under Michael Van Musscher. Struck with the beauty of the works of Lairesse, he was fortunate enough to gain admission to his school in 1686. None could be more assiduous than this disciple in following the lessons of his master, whether in copying his works and those of others, or in painting from nature. The genius of the young painter was encouraged by Lairesse: one year of his instructions qualified him for composing freely, without following any other model than nature, and without having in view the manner of any one; his own is grand and noble, and his back grounds are of a fine architecture: among them are to be found the most valuable remains of the Ægyptians, the Greeks, and the Romans. If the scene of his composition was to be laid in one of these countries, he likewise introduced bas-reliefs relative to the time: he was a man of genius, and had a mind well stored with literature, and his pictures are therefore interesting both to painters and scholars. At Amsterdam he painted several cielings and large subjects for ornaments to the public halls and grand apartments. The elector of Mentz took so much pleasure in contemplating his works, that he ordered of him two very large pictures, one representing the Death of Alexander, the other the nuptials of Thetis and Peleus; which are both highly celebrated. The elector was so satisfied with them, that he amply paid the artist, and made him a rich present besides: he also appointed him his principal painter, but which title Elliger refused, as well as the pension that was attached to it, preferring his liberty, as he said, to an honourable bondage; and soon after retired to his own country. Typography was embellished with the ingenious compositions of his hand; but this took up so much of his time, that he had but little for applying to grand works; he made pictures in small sizes, not unworthy of being placed in the first cabinets. This good artist may justly boast also of the "Banquet of the Gods," a large picture, sufficient of itself to immortalize his name. But this man, so amiable, and so much esteemed, soon fell into intemperance and contempt, and his works no longer resembled those of his former years, scarcely any of them rising above mediocrity. He died Nov. 24, 1732, in the sixty-

sixth year of his age. In the cabinet of M. Half-Wassenaer, at the Hague, was lately his very fine picture representing Alexander dying.[1]

ELLIS (Clement), an English divine, whose writings, in the opinion of a recent biographer, deserve to be more extensively known than, it is apprehended, they now are, or ever have been, was the son of Mr. Ellis, steward to Dr. Barnaby Potter, bishop of Carlisle, and was born in 1630, near Penrith in Cumberland. He became a servitor of Queen's college, Oxford, under the tuition of Mr. Thomas Tully, in 1649, and was afterwards a tabarder; and when master of arts, became a fellow of the college. He received several donations towards his subsistence at Oxford from unknown hands, with anonymous letters informing him that those sums were in consideration of his father's sufferings, and to encourage his progress in his studies; and he received several such presents and letters, both before and after his being in orders, without his knowing whence they came; but after the restoration, he had some reason to believe he owed them to Dr. Jeremy Taylor, and Dr. Hammond, being part of those collections of money put into their hands by charitable and well-disposed persons for the support and encouragement of such as had been plundered or oppressed by the republican government. Mr. Ellis, when he had taken orders, was patronized by William, marquis, and afterwards duke of Newcastle, who presented him to the rectory of Kirkby in Nottinghamshire, of which he was a most laborious, useful, and exemplary minister. In 1693 he was appointed, by archbishop Sharp, a prebendary in the collegiate church of Southwell, merely in reward of his merits and usefulness. He died in 1700, aged about seventy. His writings in practical theology are distinguished for eminent and fervent piety, soundness of doctrine, and a vigorous, unaffected, and manly style. The principal are, 1. "The Gentile Sinner, or England's brave gentleman characterised, in a letter to a friend," 1660, 12mo, a work which was written in a fortnight, in the early part of the author's life, and has considerable merit both in design and execution. It has gone through many editions. 2. A "Catechism," 1674, reprinted in 1738, 8vo, by the Rev. John Veneer, rector of St. Andrews, Chichester, with a life of

[1] Deschamps, vol. IV.—Pilkington.

the author, and other additions, by Veneer. 3. "The vanity of Scoffing, in a letter to a witty gentleman," 1674, 4to. 4. "Christianity in short, or the short way to be a good Christian," 1682, 12mo, oftener reprinted than any of his works. He published some other pious, and some controversial tracts of less importance, enumerated by Wood, several single sermons, and two pieces of poetry, one on the death of George Pitt, esq. Oxford, 1658, 4to, the other on the Restoration, London, 1660, fol.[1]

ELLIS (JOHN), F. R. S. an eminent naturalist, is thought to have been born in London, about 1710, but of his early life and occupations no certain information has been obtained, except that he was engaged in mercantile pursuits. He imbibed a taste for natural history, probably when young, made collections of natural curiosities, and by attentive observation and depth of thought soon rose superior to the merit of a mere collector. It is to him we owe the discovery of the animal nature of corals and corallines, which is justly said to form an epocha in natural science. The first collection he made of these new-discovered animals, after being presented to, and examined by the royal society, was deposited in the British museum, where it still remains. His mind was originally turned to the subject by a collection of corallines sent him from Anglesey, which he arranged upon paper so as to form a kind of natural landscape. But although the opinion he formed of their being animals was confirmed by some members of the royal society, as soon as he had explained his reasons, he determined to make farther observations, and enlarge his knowledge of corallines on the spot. For this purpose he went, in August 1752, to the isle of Sheppy, accompanied by Mr. Brooking, a painter, and the observations which he made still further confirmed him in his opinions. In 1754, he prevailed on Ehret, the celebrated botanist and artist, to accompany him to Brighthelmstone, where they made drawings, and formed a collection of zoophites. In 1755, he published the result of all his investigations, under the title of an "Essay towards a Natural History of Corallines," 4to, one of the most accurate books ever published, whether we consider the plates, the descriptions, or the observations which demonstrate the animal nature of the

[1] Ath. Ox. vol. II.—Veneer's Life.—Wordsworth's Biography, vol. V.—Granger's Letters, p. 133.

zoophites. His opinions on this subject were opposed by Job Baster, a Dutch physician and naturalist, who published various dissertations in the Philosophical Transactions in order to prove that corallines were of a vegetable nature. But his arguments were victoriously refuted by Ellis, whose opinions on the subject were almost immediately assented to by naturalists in general, and have been further confirmed by every subsequent examination of the subject.

In botany Ellis distinguished himself by an account of two new genera, the Halesia and Gardenia, both American shrubs, the former named after his learned friend the Rev. Dr. Hales, the latter named after Dr. Garden, long resident in Carolina. He published also a pamphlet on the Venus's Fly-trap; and was the author of a fourth new genus, Gordonia, named after Mr. Gordon of Mile-end, which was described in the 60th vol. of the Philosophical Transactions, along with a new species of Illicium, or Starry Anise, from West Florida. In the 57th vol. of the Trans. Mr. Ellis describes some Conferva, hitherto unknown. One of his most favourite botanical objects was to ascertain the true Varnish-tree of Japan, which he contends, in opposition to Miller (See Philos. Trans. vols. XLIX. and L.), to be distinct from the American Toxicodendron, and the point seems not yet well determined. Our author published separately an historical account of Coffee, with remarks on its culture and use, and a plate of the shrub; also a description of the Mangostan and Bread-fruit, with four plates. These are quarto pamphlets, and the latter contains many useful "directions to voyagers, for bringing over these and other vegetable productions." This last subject frequently engaged Mr. Ellis's attention, and makes a separate quarto pamphlet, published in 1770. In the 51st and 58th volumes of the Phil. Trans. are papers of his on the preservation of seeds. Nor were these all the scientific pursuits of his indefatigable mind. He wrote also in the Trans. various other papers on Corals, Sea Pens, and other animals of the same tribe, as well as on the Cochineal insect; on the Coluber cerastes, or horned viper of Egypt; on that singular animal, found by his friend Garden in Carolina, the Siren lacertina of Linnæus, now esteemed a Muræna; on the structure of the windpipes in several birds and in the land tortoise; and even on the method of making sal ammoniac in Egypt. It appears, moreover,

by many specimens of his collecting, that he was an assiduous observer of the internal structure or anatomy of vegetables. In Nov. 1768, sir Godfrey Copley's medal was delivered to him by sir John Pringle, then president; and it being usual to single out some one or two papers in particular for such a compliment, one "on the animal nature of the genus of Zoophytes called Corallina," in a letter to Linnæus, and another "on the Actinia Sociata," in a letter to the earl of Hillsborough, both printed in the 57th vol. of the Transactions, were selected for this purpose.

Mr. Ellis appears to have been at one time, as we have already noticed, in trade, and not very successful. In 1764, however, the lord chancellor Northington procured him the office of agent for West Florida, and afterwards that of St. Dominica, places which he says made him "happy and easy," and did not require him to leave London. In 1754 he was elected a fellow of the royal society. After a series of declining health, he died Oct. 15, 1776, leaving a daughter, Martha, who was afterwards married to Alexander Watt, esq. of Northaw in Herts, and died in child-bed in 1795. In 1786, a posthumous work of Mr. Ellis was published by this daughter at the request of sir Joseph Banks, entitled "Natural History of many curious and uncommon Zoophites," forming the best systematic account of the zoophites which has yet appeared. Mr. Ellis appears from his correspondence, in the possession of Dr. Smith, to have been a man of great modesty, pious affections, and grateful sensibility.[1]

ELLIS (John), a miscellaneous writer of some reputation in the last age, and well known to the scholars of that period, was the son of Mr. James Ellis, and was born in the parish of St. Clement Danes, March 22, 1698. His father was a man of an eccentric character, roving, and unsettled. At one time he was clerk to his uncle and guardian, serjeant Denn, recorder of Canterbury, and kept his chambers in Gray's-inn, on a starving allowance, as Mr. Ellis used to declare, for board-wages. Leaving his penurious relation, who spent what his father left him in a litigious process, he obtained a place in the post-office at Deal in Kent, from whence he was advanced to be searcher of the customs in the Downs, with a boat; but being imposed upon, as he thought, in some way by his patron, he

[1] Rees's Cyclopædia.—Thomson's Hist. of the Royal Society.

quitted his employment and came to London. He was represented by his son as particularly skilful in the use of the sword, to which qualification he was indebted, through the means of a nobleman, for one of his places. He was also much famed for his agility, and could at one time jump the wall of Greenwich park, with the assistance of a staff. At the trial of Dr. Sacheverel he was employed to take down the evidence for the doctor's use. His wife, Susannah Philpot, our author's mother, was so strict a dissenter, that when Dr. Sacheverel presented her husband with his print, framed and glazed, she dashed it on the ground, and broke it to pieces, calling him at the same time a priest of Baal; and at a late period of our author's life, it was remembered by him, that she caused him to undergo the discipline of the school, for only presuming to look at a top on a Sunday which had been given to him the day preceding. The qualifications which Mr. Ellis's father possessed, it will be perceived, were not those which lead to riches; and indeed so narrow were his circumstances, that he was unable to give his son the advantages of a liberal education. He was first sent to a wretched day-school in Dogwell-court, White Fryars, with a brother and two sisters; and afterwards was removed to another, not much superior, in Wine-office-court, Fleet-street, where he learned the rudiments of grammar, more by his own application than by any assistance of his master. He used, however, to acknowledge the courtesy of the usher, who behaved well to him. While at this school he translated "Marston Moore; sive, de obsidione prælioque Eboracensi carmen. Lib. 6. 1650, 4to. Written by Payne Fisher;" which, as it has not been found among his papers, we suppose was afterwards destroyed. At what period, or in what capacity he was originally placed with Mr. John Taverner, an eminent scrivener* in Threadneedle-street, we have not learned; but in whatever manner the connexion began, he in due time became clerk or apprentice to him; and during his residence had an opportunity of improving himself in the Latin tongue, which he availed himself of with the utmost diligence. The son of his mas-

* This Mr. Taverner was cousin to Mr. William Taverner, proctor in Doctors' Commons, who died Oct. 20, 1772. Lord Orford, in his Anecdotes of Painting, says, "he painted landscapes for his amusement, but would have made a considerable figure amongst the renowned professors of the art." The earl of Harcourt and Mr. Fr. Fauquier have each two pictures by him, that may be mistaken for, and are not unworthy of, Gaspar Poussin.

ter, then at Merchant Taylors' school, was assisted by his father in his daily school-exercises; which being conducted in the presence of the clerk, it was soon found that the advantage derived from the instructions, though missed by the person for whom it was intended, was not wholly lost. Mr. Ellis eagerly attended, and young Taverner being of an indolent disposition, frequently asked his assistance privately; which at length being discovered by the elder Taverner, was probably the means of his first introduction to the world, though it cannot be said much to his advantage, as old Taverner had the address to retain him in the capacity of his clerk during his life-time, and at his death incumbered him with his son as a partner, by whose imprudence Mr. Ellis was a considerable sufferer both in his peace of mind and his purse, and became involved in difficulties which hung over him a considerable number of years. His literary acquisitions soon, as it might be expected, introduced him to the acquaintance of those who had similar pursuits. In 1721, the rev. Mr. Fayting, afterwards of Merchant Taylors' school, rector of St. Martin Outwich, and prebendary of Lincoln, being then about to go to Cambridge, solicited and obtained his correspondence, part of which was carried on in verse. With this gentleman, who died 22d Feb. 1789, in his eighty-sixth year, Mr. Ellis lived on terms of the most unreserved friendship, and on his death received a legacy of 100*l.* bequeathed to him by his will. At a period rather later, he became also known to the late Dr. King of Oxford. Young Taverner, who probably was not at first intended for a scrivener, was elected from Merchant Taylors' school to St. John's college, Oxford, and by his means Mr. Ellis was made acquainted with the tory orator. By Dr. King he was introduced to his pupil lord Orrery; and Mr. Ellis at one time spent fourteen days in their company at college, so much to the satisfaction of all parties, that neither the nobleman nor his tutor ever afterwards came to London without visiting, and inviting Mr. Ellis to visit them. In the years 1742 and 1743, Dr. King published "Templum Libertatis," in two books, which Mr. Ellis translated into verse with the entire approbation of the original author. This translation still remains in MS. Of his poetical friends, however, the late Moses Mendez, esq. appears to have been the most intimate with him. Several marks of that gentleman's friendship are to be found scattered

through his printed works; and about 1749 he addressed a beautiful epistle to him from Ham, never yet published. In 1744 Mr. Mendez went to Ireland, and on July 5 sent a poetical account of his journey to Mr. Ellis. This epistle was afterwards printed in 1767, in a collection of poems, and in the same miscellany Mr. Ellis's answer appeared. Soon after Mr. Mendez addressed a poetical epistle to his friend, Mr. S. Tucker, at Dulwich, printed in the same collection.

Mr. Ellis, though there is good reason to believe that he never discontinued writing verses for more than seventy years, was not one of those poets who are led by their attention to the muses to neglect their private affairs. As a scrivener he was employed by a number of families, to whom he afforded great satisfaction in conducting his business; and his friends and acquaintance were such as did credit to him as a citizen, and honour as a man. Dr. Johnson once said to Mr. Boswell, "It is wonderful, sir, what is to be found in London. The most literary conversation that I ever enjoyed was at the table of Jack Ellis, a money-scrivener behind the Royal Exchange, with whom I at one period used to dine generally once a week." But though Mr. Ellis for so long a course of years never discontinued writing, he was by no means eager after the fame derived from publishing. The greater part of his performances still remain in manuscript. He was, however, not insensible to the praises of his friends, and, being blessed with a very retentive memory, would with little solicitation repeat poems of considerable length with great accuracy. He has been heard to recite with much energy and vivacity, poems of not less than a hundred lines, after the age of eighty-eight years. The work which he appears to have taken the most pains with, is a translation of Ovid's Epistles, which he left ready for the press. Dr. Johnson frequently recommended the publication of this performance; and Dr. King, who read it with some attention, commended it in very warm terms, and declared, as the translator used to mention with a laudable degree of exultation, "that he differed from other translators so much as to warrant him to say, what he read was not Ellis, but Ovid himself."

In 1720 Mr. Ellis wrote a poem entitled "The South Sea Dream," in Hudibrastic verse. In 1739 he translated a whimsical performance from the Latin, which he received

from Cambridge, entitled "The Surprise, or the gentleman turned apothecary." This was a tale written originally in French prose, and afterwards translated into Latin. Mr. Ellis's versification of it was printed in 12mo, and is to be found in some of the libraries of the curious. Of the translation of Dr. King's "Templum Libertatis," in 1742, we have already spoken. In 1758 he was prevailed upon to permit the publication of his travesty of Maphæus *.

In 1750, Mr. Ellis was elected into the common-council for the ward of Broad-street, and continued from that time to be regularly re-chosen on St. Thomas's day, to that immediately preceding his death. For many years he had been appointed deputy of the ward, and it was at his own request that he was not re-chosen just before his death. He had also the honour of being chosen four times master of the scriveners' company; which body had so great a respect for him, that they caused his picture to be painted, from which a print was made at their expence by Mr. Pether in the year 1781.

Mr. Ellis always enjoyed a good state of health, to which his temperance, exercise, and cheerfulness, without doubt contributed. He had, however, a defect in his eye-sight, which was attended with so remarkable a circumstance, that we deem it not improper to relate it below in his own words, from a letter sent to his friend Dr. Johnson, whose sight

* Which appeared in that year with the following title:

"The canto added by Maphæus
To Virgil's twelve books of Æneas,
From the original bombastic,
Done into English Hudibrastic,
With notes beneath, and Latin text,
In every other page annexed."

Maphæus was born at Lodi, in the Milanese, in 1407, and was secretary of the briefs to pope Martin V. and afterwards datary. He was likewise endowed with a canonry of St. Peter's, with which he was so well contented, that he refused a rich bishopric. Popes Eugenius IV. and Nicholas V. out of regard for his learning, and affection to his person, continued him in his office of datary. He died at Rome in 1459. In the collection called "Mendez's Poems," is a translation by that author.

In the same year he contributed three small pieces to Mr. Dodsley's Collection of Poems, which were printed with his name in the sixth volume of that work; and one of them, "The Cheat's Apology," was afterwards set to music, we believe by Mr. Hook, and sung with great applause at Vauxhall, by Mr. Vernon. "Tartana; or the Plaiddie," built upon a jacobite poem. When we have added to these a number of verses composed at various times for Messrs. Boydell, Bowles, and other venders of prints, we have enumerated the whole of his printed works. His manuscripts, which he bequeathed to one of his executors, are numerous: besides the translation of Ovid's Epistles, there are some parts of the Metamorphoses, a versification of Æsop, and Cato, and many small original compositions.

being also defective, he was very curious to have a particular account of it*.

After the age of eighty, he frequently walked thirty or more miles in a day; but at the age of eighty-five he met with an accident which threatened at first very serious consequences. A friend going to see him home in an evening, took hold of his arm to lead him, in doing which he was unfortunately pushed so as to strike his leg against the corner of the Bank-buildings. By this unlucky accident the skin from the knee to the ankle was entirely stripped off, and the surgeons apprehended the wound would prove mortal. Contrary, however, to all expectation, it granulated, and healed as in a young man, and no further consequence ensued than that his walks of thirty miles a day were reduced to about twenty.

The last year of his life was that which his friends look back to with concern. Having entrusted a sum of money to an artful person who was declared a bankrupt, he became alarmed, and apprehensive that he should be left to want in his old age. With a degree of delicacy which be-

* "To my much esteemed Friend, Dr. S. Johnson.

Worthy Sir,

In my late conversation with you at your house, on my congratulating you on your recovery of health, as I chanced to mention a remarkable alteration I had found of my eye-sight for the better, by a removal of it from my right eye to my left, (for they were always unequal in faculty from my cradle, when injured by the small-pox,) you was pleased to express a curiosity to know when and how I received this extraordinary event; then, thank in the first place to the Almighty goodness! I shall give you the best account of it I can, viz.

In or about the beginning of September, 1778, Mr. Sewell, bookseller in Cornhill, and I, at his request, went by water in a hoy to Margate, in Kent, where we took lodging for the few days we intended to stay; and, after a night's rest, in the morning took a walk over the marsh or common to Ramsgate, where, after viewing the pier, lighthouse, and nunnery, as they call it, we went to dinner in the town of Ramsgate, where we staid till night, when by moonlight we set out on return to Margate, Mr. Sewell being my guide; but he stopping a few minutes to speak with a farmer whom we met, I went on alone; when to my surprise, though I plainly saw the foot-path, I could not well keep it, but was apt to deviate to the right hand; whereupon turning and viewing the moon behind me, I discerned it sharply with my left eye, and only a dim glimpse of its light with my right, which I had ever before with the help of spectacles used to draw pictures in miniature, writing, &c. My companion overtaking me, I was constrained to make use of his arm to keep me in the path to our lodgings at Margate, where that night and the next day the spires and other objects appeared out of place, till after much care, and steadily looking at objects before my departure homeward, I looked on my face in a glass, and saw my left eye fixed straight, and my right eye dimly and almost dark waving off. And thus with my left eye restored, and as it were a new eye, I write this, and do all my writing business, and subscribe myself in the 86th year of my age, the 10th day of May, 1784, dear Sir,

your most devoted friend,

and humble servant,

JOHN ELLIS."

longs only to those who think above the vulgar, it is feared that he suffered these doubts to prey upon his mind, without disclosing the state of it to any of those whose assistance he had every reason to rely on. At length an accident brought his situation to the notice of one of his friends, and measures were taken to make him easy in his circumstances for the remainder of his life, by means which would certainly have been effectual. From this time he resigned the conduct of himself to his friends, and resumed his accustomed cheerfulness. He received visits, and conversed with the same gaiety he had been used to in his best days; and from the vigour of his constitution, afforded hopes that he would pass a few years with comfort. These expectations were not realized: nature at length gave way. On the 17th of December, 1791, he had a fit, from which he recovered, and was well enough on the 20th to remove to lodgings which had been taken for him. For a few days he seemed to be well, and at ease both in mind and body, but shortly after appeared to have caught a cold, and gradually grew worse. On the 30th he was cold, his lips black, and his countenance much altered. To a friend who called on him he said he had lost his feeling; and being told it was probable it would return, he replied "That I don't know." His friend then said, "As it has always been your maxim, sir, to look on the brightest side, we may draw this conclusion, that if you have no feeling, you feel no pain;" to which he answered with great earnestness, "'Tis very true." The next day, about 12 o'clock, sitting in his chair, he without any struggle leaned his head back, and expired. On the 5th day of January he was buried in the parish church of St. Bartholomew, Exchange, according to the directions of his will, and was attended by the majority of the common-council, who voluntarily acted as pall-bearers, to pay respect to his memory. A mural tablet, with an inscription to his memory, has since been erected.

Mr. Ellis in his person was below the middle size, with hard features, which at the first appearance were rather forbidding, but on a nearer acquaintance he was hardly ever known to fail of conciliating the regard of those whom he desired to please. He lived a bachelor, as he used often to declare, from a disappointment early in life; but he was particularly attentive to the fair-sex, whose favour he seemed earnest to acquire; and in general was successful

to obtain. Temperate, regular, and cheerful, he was always a pleasing companion, and joined in the conversation of his friends with ease, freedom, and politeness. He abounded in anecdote, and told a story with great success. He was charitable to the poor and unfortunate, and benevolent in an extraordinary manner, to some of his relations who wanted his assistance. He early acquired a disgust to the cant and hypocrisy which he thought he had discovered in the sectaries among whom he was bred; and, from disliking the obnoxious parts of his early religious practice, he carried his aversion much further than some of his friends would be willing to defend, and became an infidel; his opinions, however, he seldom obtruded, or ostentatiously brought forward for the purpose of controversy. His aversion to sectaries he seems to have retained to the end of his life*. As a man of business he was careful and attentive, and from his accuracy afforded no opportunity for controversies among his clients on the score of errors or mistakes.

The preceding account of Mr. Ellis was written by Mr. Isaac Reed, for the European Magazine. The executor to whom Mr. Ellis left his MSS. was the late Mr. Sewell, bookseller in Cornhill, and proprietor of that Magazine, who gave many of these MSS. to Mr. Reed, with whose curious library they were sold in 1807. Among these was a volume of Fables, the Translation of Dr. King's "Templum Libertatis," the "Squire of Dames," and "The Gospel of the Infancy, or the Apocryphal Book of the Infancy of our Saviour, translated from the Latin version of Henry Sike, from the Arabic MS." On this last, Mr. Reed wrote the following note: "Ellis was a determined unbeliever in the Scriptures, which, I suppose, was his inducement to this translation." Mr. Ellis, however, must have taken some pains to conceal his sentiments from Dr. Johnson, who appears to have been once intimate with

* The following anecdote he used frequently to tell his friends. Dr. Wright, pastor of the meeting at Black Friars, took a lease of the ground, and rebuilt the meeting-house there. A communicant, aunt to Mr. Ellis, putting forth her hand to partake of the sacrament, the pastor interposed, saying, "Thou hast no part in this matter: Jesus knows his own flock." This harsh usage, which arose from a gossiping story that the lady had made a present to the parson of the parish, had such an effect upon her, that she became desponding, and afterwards went mad. Mr. Ellis procured her reception into Bedlam, and became security for her, where she died. On this occasion he wrote a satirical poem, entitled "Black Fryars Meeting," which is printed in Mist's Journal, and which irritated some of the congregation to break the printer's windows.

him, and who resented no insult to company with more indignation than the intrusion of infidel sentiments, accompanied, as they generally are, with the pert ignorance that is ever disgusting to a scholar.[1]

ELLWOOD (THOMAS), a writer of some reputation among the Quakers, was born at Crowell, near Thame, in Oxfordshire, in 1639, where he received such education as his father, a man in poor circumstances, could afford. In his twenty-first year, the preaching of one Edward Burroughs induced him to join the society of the friends, and soon after he became a writer and a preacher among them. His principal work was entitled "Sacred History, or the historical part of the Holy Scriptures of the Old and New Testament," 2 vols. fol. He appears to have sometimes suffered imprisonment in the reign of Charles II. in common with other dissenters; but his confinement on these occasions was neither long nor severe. The only incident in his life worth noticing is his introduction to Milton, to whom he acted for some time as reader, and to whom he is said to have suggested the "Paradise Regained," by asking him, "Thou hast said much here of Paradise *lost*; but what hast thou to say of Paradise *found?*" Ellwood died March 1, 1713. He was a man of considerable abilities, and by dint of study and attention made up for the deficiencies of his early education. His life, written by himself, is rather tedious, but affords many interesting particulars of the history of the sect.[2]

ELLYS (ANTHONY), a learned prelate of the church of England, was born in 1693. Who his parents were, and what was the place of his birth, we are not informed, nor have any reason to suppose him related to the subject of the following article. After having gone through a proper course of grammatical education, he was entered of Clare-hall, in the university of Cambridge, where he took his bachelor's degree in 1712, and that of master of arts in 1716. It is highly probable that he likewise became a fellow of his college. Some time after, having taken holy orders, he was in 1724 promoted to the vicarage of St. Olave, Jewry, and to the rectory of St. Martin, Iremonger lane, which is united to the former. In 1725, he was presented, by the lord chancellor Macclesfield, whose chap-

[1] Life in Europ. Mag. 1792.
[2] Life as above, Lond. 1714, 8vo.—Johnson's, Symmons's, &c. Lives of Milton.

lain he is said to have been, to a prebendal stall in the cathedral church of Gloucester. On the 25th of April, 1728, when king George the Second paid a visit to the university of Cambridge, Mr. Ellys was created doctor of divinity, being one of those who were named in the chancellor's list upon that occasion. In 1736, when the protestant dissenters were engaged in endeavouring to obtain a repeal of the corporation and test acts, Dr. Ellys appeared in opposition to that measure, and published a work, entitled "A Plea for the Sacramental Test, as a just security to the Church established, and very conducive to the welfare of the State," 4to, an elaborate performance, written with great ability and learning. In 1749, Dr. Ellys published a sermon, which he preached before the house of commons on the thirtieth of January. This discourse, the text of which was Mat. xxii. 21, was printed, as then was customary, at the request of the house. Our author's next publication was early in 1752, being "Remarks on an Essay concerning Miracles, published by David Hume, esq. among his Philosophical Essays," 4to. In this small piece, which was written in a sensible and genteel manner, Dr. Ellys considered what Mr. Hume had advanced, relating to miracles, in a somewhat different light from what had been done by Dr. Rutherforth and Mr. Adams; but the tract being anonymous, and coming after what Mr. Adams had so admirably written on the same subject, it did not, perhaps, excite that attention which it deserved. In October, 1752, Dr. Ellys was promoted to the see of St. David's, in the room of the honourable Dr. Richard Trevor, translated to the bishopric of Durham, and was consecrated February 28, 1753. It had for many years been understood, that our author was engaged in preparing, and had frequently declared his intention of publishing, a work, the design of which should be to illustrate, confirm, and vindicate, the principles of religious liberty, and the reformation from popery, founded upon them. This design recommended him to the notice of the excellent persons at that time in administration, and particularly to archbishop Herring; and it was the reputation of being employed in the accomplishment of it, that occasioned Dr. Ellys's advancement to the high station which he held in the church. Why our prelate never completed his design during his life-time, and why he received no farther marks of favour from the great personages who first

countenanced him, is not known. Dr. Ellys, after his promotion to the bishopric of St. David's, continued to hold his prebend of Gloucester, and his city living in commendam; and besides his other preferments, he was vicar of Great Marlow, Bucks. In 1754, he published the sermon which he had preached before the house of lords on the thirteenth of January. The text was 1 Pet. ii. 16. In 1758, he was called to a similar service, before the same house, on the twenty-ninth of May, being the anniversary of king Charles the Second's restoration. The last discourse published by him was in 1759, having been delivered, from John xv. 8. before the society for propagating the gospel in foreign parts. On the seventeenth of January, 1761, our prelate died at Gloucester, and was buried in the South aile of the cathedral there, where a neat pyramidal monument is erected to his memory, with an epitaph on a tablet of white marble, supported by a cherub.

The few publications of our author, which appeared in his life-time, were a sufficient evidence of his general learning and abilities; but the great proof of his talents was not displayed till after his death. In 1763, was published, in quarto, the first part of "Tracts on the Liberty, spiritual and temporal, of Protestants in England. Addressed to J. N. esq. at Aix-la-Chapelle." The second part was given to the world in 1765, under the title of "Tracts on the Liberty, spiritual and temporal, of Subjects in England." These two parts together form one great and elaborate work, which had been the principal object of the bishop's life. The greatest part of the papers which were left by him, as we are informed by the editors, had been transcribed and fitted for the press; but the diffidence that often attends men of the most extensive understanding, prevented him from coming to a resolution of publishing them, though often solicited by his friends who had seen them, and by others of his acquaintance, who were so fully satisfied of his rare abilities, and knowledge of our civil and ecclesiastical constitution, as to believe no man of his time had better considered that subject, or was more capable of shewing it in a good light. The first volume, besides the plea for the sacramental test, consists of seven tracts, the titles of which are as follow: "I. Of the right of private judgment in all matters of religion. II. Of the liberty of publicly worshipping God. III. On the liberty,

as to matters ecclesiastical, when a religion is publicly established. IV. On the liberty recovered to the people of England, by suppressing the authority formerly exercised over this realm by the Bishop of Rome. V. An answer to the objections to the ill use which, it is alleged, has been made of the liberty we have gained, by having broken with the see of Rome. VI. The nature of Supremacy, in matters ecclesiastical, vested in the crown. VII. The claim of some English Protestants to greater liberty than they now enjoy." Though Dr. Ellys, in these tracts, vindicates the establishment of the church from the objections of the protestant dissenters, his principal concern is with the Church of Rome, the tenets of which he very particularly examines and confutes. The subject was deemed highly important at the time in which he wrote. There was then an apprehension of danger from popery; and this sentiment he has expressed in his introduction to J. N. esq. "The increase," says he, "of the Romish interest in Europe has been so great for these last hundred years, and is so likely to go farther, that it certainly is very necessary that the people of this nation should be acquainted at least with the chief arguments against that religion. Of these, therefore, you will here find some account; not a large one indeed, because none but things of the greatest moment have been selected; yet such a one as will, I hope, clearly shew that our ancestors were indispensably obliged to leave the communion of the church of Rome, and that we are as strictly bound to continue that separation as long as the terms of her communion remain what they are." His biographer adds, that, should the controversy between the Roman catholics and the church of England be revived, excellent materials for conducting it may be found in bishop Ellys's performance. Besides, there can be no period in which a protestant should be a stranger to the grounds of his profession, and in which it will not be extremely proper that literary men in general, and divines in particular, should have a good acquaintance with the subject.

The second part of our prelate's work comprehends six tracts, under the following titles: "I. Of the Liberty of the Subjects in Judicial proceedings, as to matters both criminal and civil. II. Of the right and manner of imposing Taxes; and of the other privileges of the Parliament. III. Of the means whereby the free Constitutions

of other nations have been impaired, while that of England has been preserved and improved. IV. Of the Antiquities of the Commons in Parliament. V. Of the Royal Prerogative, and the hereditary right to the Crown of Britain. VI. Of the dangers that may be incident to the present Establishment, and the prospect there is of its continuance." The second, third, fifth, and sixth, of these tracts are divided into sections, containing various important and learned discussions. The specific character of bishop Ellys's work is, that it is a copious defence of moderate whiggism, joined with a zealous attachment to our ecclesiastical establishment; and that it contains a large fund of historical, constitutional, and legal knowledge. The editors of the tracts say of him that "he was not only eminent for his fine parts, extensive knowledge, and sound judgment, jewels truly valuable in themselves, but they were set in him to the highest advantage, by a heart so overflowing with benevolence and candour as never even to conceive terms of acrimony or reproach towards the opinions or persons of those who differed from him. This Christian temper of his is discoverable in all the parts of these tracts that are taken up in controversy; for he always thought a person, though on the right side of the question, with principles of persecution, to be a worse man than he that was on the wrong. These dispositions engaged him in defence of toleration, and all those indulgences that he thought ought to be allowed to tender consciences. But when that liberty was once granted (as it was by law to our dissenters), he saw no necessity it should be attended with civil power, which might endanger the ecclesiastical establishment; and if he has shewed, beyond all doubt, the right of private judgment in matters of religion, and a liberty of publicly worshipping God in consequence of that judgment, he has also as undeniably proved the necessity of a test, as a just security to the established church, and a proper guard to the welfare of the state: for he was persuaded, that human laws cannot bind conscience, but they may exclude those from civil power who profess a private conscience repugnant to the public conscience of the state: all which he has managed with such gentle, charitable, and Christian liberty, as meant only to answer the arguments, not inflame the resentment of the opponents."[1]

[1] Biog. Brit.

ELLYS, or as sometimes improperly spelt ELLIS (Sir Richard, Bart.), a gentleman of extensive learning, particularly in biblical criticism and antiquities, descended from an ancient family originally of Wales, but who afterwards obtained possessions in Lincolnshire, was the son of sir William Ellys of Wyham, in that county, by Isabella, grand-daughter of the celebrated Hampden. Of his early history we have little information. His father had been a member of Lincoln college, Oxford, where he proceeded M. A. and his son might probably have been sent to the same university, and left it without taking a degree. From his extensive acquaintance with the literati of Holland, it is not improbable, as the practice was then common, that he studied at some of the Dutch universities. We are told that he served in two parliaments for Grantham, and in three for Boston in Lincolnshire; but, according to Beatson's Register, he sat only for Boston in the fifth, sixth, and seventh parliament of Great Britain, namely, from 1715 to 1734; but his father sir William sat for three parliaments for Grantham. Although sir Richard communicated some particulars of his family to Collins, when publishing his "Baronetage," the latter has either omitted, or was not furnished with the dates that might have assisted us in ascertaining these facts with certainty. Sir Richard married, first, a daughter and coheiress of sir Thomas Hussey, bart. and, secondly, a daughter and coheiress of Thomas Gould, esq. who survived him, and afterwards married sir Francis Dashwood, bart. (who died lord le Despencer in 1781), and died Jan. 19, 1769. Sir Richard had no issue by either of his wives, and the title of course became extinct on his death, which happened February 21, 1741-2, when he was deeply lamented, not only as a man of great learning and piety, but on account of his many and extensive charities. He entailed his estates, after the death of lady Ellys, on the Hobarts and Trevors, and his seat at Nocton in Lincolnshire is now the chief seat of the earl of Buckinghamshire. Sir Richard had two sisters married to Edward Cheek and Richard Hampden, esqs.*

Besides his literary friends at home, sir Richard appears to have corresponded with, and to have been highly re-

* Sir Richard was chosen a member of the Spalding Society on March 12, 1729. From the same authority we learn that Edward Walpole, a minor poet, inscribed to sir Richard an imitation of the sixth satire of the first book of Horace. Nichols's Bowyer.

spected by many eminent scholars on the continent. He was a munificent patron of men of learning, and frequently contributed to the publication of their works, at a time when the risks of publication were more terrible than in our days. It was not unfrequent, therefore, to honour him by dedications. The Wetsteins dedicated to him the best edition of Suicer's "Thesaurus Ecclesiast." to which he had contributed the use of a manuscript of Suicer's in his own possession, and Ab. Gronovius dedicated to him his edition of Ælian (Leyden, 1731). Horsley's "Britannia Romana" was also dedicated to him. He was the steady friend and patron of Michael Maittaire, who, in his "Senilia," addresses many verses to him, from some of which we learn that sir Richard had travelled much abroad, that his pursuits were literary, and that he collected a curious and valuable library *. The only work by which his merits as a scholar and critic can now be ascertained, was published at Rotterdam, in 1728, 8vo, under the title "Fortuita Sacra, quibus subjicitur Commentarius de Cymbalis." The epithet *fortuita* is used as denoting that the explanation of the several passages in the New Testament, of which the volume partly consists, *casually* offered themselves. The whole indeed was written in the course of his private studies, and without any view to publication, until some friends, conceiving that they would form an acceptable present to the literary world, prevailed on him to allow a selection to be made, which was probably done by the anonymous editor of the volume; and they are written in Latin with a view to appear on the continent, where biblical criticism, although not perhaps at that time more an object of curiosity than at home, required to be conveyed in a language common to the learned. Subjoined to these critical essays on various difficult texts, which the author illustrates from the Misnah and other books of Jewish traditions, is a curious dissertation on the cymbals of the ancients, which not being noticed by Dr. Burney in his History of Music, has probably escaped the researches of that able writer. In all these sir Richard Ellys shows a vast compass of ancient learning, and a coolness of judgment in criticism, which very considerably advanced his fame abroad. We know but of one answer to any of his

* Among the transactions of the Spalding Society we find the following minute: "June 24, (1742), account of sir Richard Ellys's library, and some curiosities lately come in there."—Nichols's Bowyer.

positions, entitled "A Dissertation on 1 Cor. xv. 29; or an Inquiry into the Apostle's meaning there, of being 'baptized for the dead,' occasioned by the honourable and learned author of the Fortuita Sacra his interpretation thereof." This Inquiry is conveyed in a letter to the author of the Republic of Letters, vol. V. (1730).

The dissenters claim sir Richard Ellys as belonging to their communion, and as having been a kind friend and patron to many of their clergy. We have already noticed that he corresponded with, and was a liberal friend to Mr. Thomas Boston, (See BOSTON), whose "Tractatus Stigmatologicus" was dedicated to him, when published under the care of the learned David Mill, professor of oriental languages at Utrecht. It may now be added that he was a great admirer of Boston's "Fourfold State," and his "Covenant of Grace," in the publication of which he assisted the author; of course his sentiments were Calvinistic, but they had not always been so. He was originally of Arminian principles, and by a letter in the appendix to Boston's Life, we learn that he was induced to adopt other views from some conversations with an aged lady, at whose opinions he used to laugh. This change took place about 1730, or perhaps somewhat sooner; for in that year he appears to have been a decided Calvinist. He was first a member of Dr. Calamy's congregation, and on his death in 1732 (whose funeral Sermon is dedicated to sir Richard, by the preacher Daniel Mayo), he joined Mr. Thomas Bradbury's flock, and remained in communion with them until his death.[1]

ELMACINUS (GEORGE), author of a history of the Saracens, or rather a chronology of the Mohammedan empire, was born in Egypt, towards the middle of the thirteenth century. His history comes down from Mohammed to the year of the hegira 512, that is, to A. D. 1118: in which he sets down year by year, in a very concise manner, what concerns the Saracen empire; and intermixes some passages of the eastern Christians, keeping principally to Arabia, Syria, Egypt, and Persia. His qualities and merit must have been very conspicuous, since, though he professed Christianity, he filled a post of distinction and trust near the persons of the Mohammedan princes. Those,

[1] Collins's Baronetage.—Gent. Mag. vol. LXXXII. Part II. and LXXXIII. Part. I.—Boston's Life, Appendix.—MS information obligingly communicated by Mr. archdeacon Nares.—Nichols's Bowyer.

who consider the measures he ought to keep in that post, will not think it strange that he has spoken honourably of the caliphs, and has never made use of any injurious terms with respect to the Mohammedan religion; but some have questioned his being a Christian from his speaking honourably, as he often does, of the followers of Mohammed, and calling that impostor "Mohammed of glorious memory." Yet, as he has not only omitted to prefix to his work the formal declaration of being a mussulman, which the Mohammedan writers are wont to make, but has taken great care to insert in his Annals several things, relating to the Christians, and turning to their praise, which a mussulman would avoid as a crime, and has even given at the end of his work a short account of his family, it has been concluded that he was a Christian. He was son to Yaser al Amid, who was secretary to the council of war under the sultans of Egypt, of the family of the Jobidæ, for forty-five years together; and in 1238, when his father died, succeeded him in his place.

His history of the Saracens has been translated from Arabic into Latin by Erpenius, and printed in those two languages at Leyden, 1625, in folio. Erpenius died before the publication; and Golius took care of it, writing also a preface. Elmacinus began his work at the creation of the world; and Hottinger had in manuscript that part which reaches from thence to the flight of Mohammed. The translation of Erpenius is full of mistakes, especially as to geography and proper names; on which account, however, he deserves some excuse, if we consider the difficulty of reading the Arabic manuscripts, and that he was the first who made any tolerable progress in this kind of learning. The French translation made by Peter Vattier, and printed at Paris in 1657, is equally incorrect. The Arabic text was printed apart in 12mo, at the same time with the folio edition; and dedicated by Erpenius's widow to Andrews, bishop of Winchester.[1]

ELMENHORST (GEVERHART), a learned commentator of the seventeenth century, was a native of Hamburgh, and acquired very considerable fame as a critic. He published, with notes, 1. "Arnobii disputationes adversus Gentes," Hamburgh, 1610, fol. 2. "Gennadius de dogmatibus Ecclesiæ, ibid. 1614, 4to. 3. "Sidonii Apollinaris Opera,"

[1] Gen. Dict.—Moreri.—Saxii Onomast.

Hanover, 1617, 8vo. 4. "Cebetis tabula cum versione et notis Jo. Caselii," Leyden, 1618, 4to. 5. "Apuleii Platonici Opera omnia," Francfort, 1621, 8vo, and an edition in fol. of Minucius Felix. He died in 1621.[1]

ELMER. See AYLMER.

ELOY (NICHOLAS FRANCIS JOSEPH), a French physician and biographer, was born at Mons, Sept. 20, 1714, and was educated to the practice of physic, in which he acquired great reputation both for skill and humanity. He was a man of extensive learning, and notwithstanding the time he devoted to study, and that which was necessary in his practice, he found leisure to write several valuable works. His first, which was published in 1750, was a small treatise, entitled "Reflexions sur l'Usage du Thé." His next publication was an attempt at a history of medicine, arranged in the form of a dictionary, and entitled "Essai du Dictionnaire Historique de la Medicine ancienne et moderne," in two volumes octavo, which appeared in 1755: this work was afterwards greatly enlarged, by extending the different articles which it contained, and was published in 1778, in four volumes quarto, with the title of "Dictionnaire Historique de la Medicine ancienne et moderne;" a work in many respects more useful than Haller's Bibliotheca. Eloy likewise published, in 1755, a small volume, entitled "Cours elementaire des Accouchemens;" and, a few years previous to his death, viz. in 1780 and 1781, he committed to the press two other essays, the first of which was entitled "Memoire sur la marche, la nature, les causes, et le traitement de la Dysenterie;" and the other, "Question Medico-politique; si l'usage du café est avantageux à la santé, et s'il peut se concilier avec le bien de l'état dans les Provinces Belgiques?" As a slight reward for the patriotic zeal manifested in this tract, the estates of Hainault presented him with a superb snuff-box, with this inscription, "Ex Dono Patriæ;" the Gift of his Country. He held the honourable office of physician to prince Charles of Lorraine until his death, March 10, 1788.[2]

ELPHINSTON (JAMES), a miscellaneous writer and schoolmaster, was born at Edinburgh, Dec. 6, 1721, and was the son of the Rev. William Elphinston. He was educated at the high school of Edinburgh, and afterwards at

[1] Gen. Dict.—Moreri.—Saxii Onomast. [2] Dict. Hist.—Rees's Cyclopedia.

the university, where, or soon after he left it, and when only in his seventeenth year, he was appointed tutor to lord Blantyre, a circumstance which seems to indicate that his erudition was extraordinary, or his place nominal. When of age he accompanied Carte, the historian, on a tour through Holland and Brabant, and to Paris, where he acquired such a knowledge of the French language as to be able to speak and write it with the greatest facility. On leaving France he returned to Scotland, and became private tutor to the son of James Moray, esq. of Abercairny, in Perthshire, and an inmate in the family. How long he remained here is uncertain, but in 1750 he was at Edinburgh, and superintended an edition of Dr. Johnson's "Ramblers," by the author's permission, with a translation of the mottos, which was completed in 8 vols. 12mo, beautifully printed, but imperfect, as being without the alterations and additions introduced in the subsequent editions by Dr. Johnson. In 1751 he married, and leaving Scotland, fixed his abode near London, first at Brompton, and afterwards at Kensington, where for many years he kept a school in a large and elegant house opposite to the royal gardens, and had considerable reputation; his scholars always retaining a very grateful sense of his skill as a teacher, and his kindness as a friend.

In 1753 he made a poetical version of the younger Racine's poem of "Religion," which we are told was approved by Young. About the same time he composed an English grammar for the use of his school, which he afterwards enlarged and published in 2 vols. 12mo. This is by far the most useful of his works, and perhaps the only one likely to live. The late Mr. John Walker, a very competent judge, always spoke highly of this work. In the year 1763, Mr. Elphinston published a poem called "Education;" but his taste was ill-adapted to poetry, of which unfortunately he never could be persuaded; and this erroneous estimate of his talents led him to translate Martial, for which he issued proposals about 1778, and was at least fortunate in the number of his subscribers. Previous to this he had, for what reason we are not told, given up his school, and in 1778 removed altogether from Kensington, where, in the same year, his wife died. He then visited Scotland, and while in that city there was a design started of establishing a professorship of modern languages in the university of Edinburgh, with a view that Mr. El-

phinston should fill the chair; but although this never took place, he gave a course of lectures on the English language, both at Edinburgh and Glasgow.

After his return to London, he published his translation of Martial in 1782, in 4to, which exhibited most wonderful proofs of a total want of judgment, both in the translation and notes *. In the latter he gives some specimens of his new mode of spelling, which he explained more at large in 1786, in a work entitled "Propriety ascertained in her picture," 2 vols. 4to. In this he endeavoured to establish a system of spelling according to pronunciation, and although he stood entirely alone in his opinion of its value, he persisted in his endeavours, and followed it up by "English Orthography epitomized," and "Propriety's Pocket Dictionary." In 1794, he published in 6 vols. 12mo, a selection of his letters to his friends, with their answers, entirely spelt in his new way; the appearance of which was so unnatural, and the reading so difficult and tiresome, that by this, as well as his other works on the same subject, he must have been a considerable loser. As an author, indeed, Mr. Elphinston was peculiarly unfortunate, having scarcely published any thing in which he did not afford the critics many opportunities to exemplify his total want of taste and judgment. He died at Hammersmith at a very advanced age, Oct. 8, 1809. His personal character is thus given by his biographer: "After all, it is as a man and a Christian that he excelled; as a son, a brother, a husband, and a father to many, though he never had children of his own, as a friend, an enlightened patriot, and a loyal subject. His 'manners were simple, his rectitude undeviating.' In religion he embraced the state establishment to its full extent. His piety, though exemplary, was devoid of show; the sincerity of it was self-evident; but, though unobtrusive, it became impatient on the least attempt at profaneness; and an oath he could not endure. On such occasions he never failed boldly to correct the vice whencesoever it proceeded."[1]

* "Elphinston's Martial is just come to hand. It is truly an *unique*. The specimens formerly published did very well to laugh at; but a whole quarto of nonsense and gibberish is too much. It is strange that a man not wholly illiterate, should have lived so long in England, without learning the language." Letter from Dr. Beattie to sir William Forbes, in the Life of Beattie. These remarks may be extended to more of Elphinston's publications than we have enumerated.

[1] Nichols's Bowyer.—Boswell's Life of Johnson.—Forbes's Life of Beattie.

ELPHINSTON (William), an eminent Scotch prelate, descended from a noble family in Germany, the counts of Helphinstein, was the son of John, or as some say, William Elphinston and Margaret Douglas, daughter of Douglas of Drumlanrig, and was born at Glasgow in 1431, or, according to another account, in 1437. He was educated in the newly-erected university of Glasgow, and in the twentieth year of his age became M. A. He then applied himself to the study of divinity, and was made rector of Kirkmichael. After continuing four years in this situation, he went to Paris, where he acquired such reputation in the study of the civil and canon law, as to attract the attention of the university; and he was advanced to the professorship of civil and canon law, first at Paris, and afterwards at Orleans, where his lectures were attended by a great concourse of students. The improvement of his own mind, however, being the particular object of his solicitude, he canvassed the most abstruse and difficult parts of his profession with the most eminent and learned doctors of the age. After nine years' intense study in France, he returned home at the earnest solicitations of his friends, particularly bishop Muirhead, who made him parson of Glasgow, and official of his diocese; and as a mark of respect he was chosen rector of that university in which he had been educated. After the death of his friend and patron, Muirhead, he was made official of Lothian, by archbishop Schevez, of St. Andrew's; and at the same time was called to parliament, and to a seat in the privy-council. As his talents were of the most acute and discerning kind, he embraced subjects remote from his religious studies, and became conspicuous as an able politician and skilful negociator. In this capacity he was employed by James III. on an embassy to France, in conjunction with Livingstone, bishop of Dunkeld, and the earl of Buchan. It is said that he managed so dextrously, that the old league and amity were renewed, and all cause of discord between the two kingdoms removed. The French monarch was so charmed with his conduct and conversation, that he loaded him with valuable presents. When he returned home, he was made archdeacon of Argyle, in 1479, and soon after bishop of Ross; and in 1484, he was translated to the see of Aberdeen. His address in negociation induced the king to send him as one of the commissioners from Scotland to treat of a truce with England,

and a marriage between his son and the lady Anne, the niece of Richard III.

When the earl of Richmond came to the crown of England as Henry VII. bishop Elphinston was sent to his court, with other ambassadors, to arrange the terms of a truce, which was accordingly settled for three years on July 3, 1486. The discontent of the nobles threatening to involve the country in a civil war, Elphinston mediated between them and the king; but, finding it impossible to reconcile their jarring interests, he went to England about the latter end of 1487, to solicit the friendly interposition of Henry, as the ally of the Scotish king; and although he did not succeed as he wished and expected, king James was so sensible of the value of his services, that he advanced him in February 1488, to the office of lord high chancellor of Scotland, which he enjoyed until the king's death, when he retired to his diocese. During the time he remained at Aberdeen, he was occupied in correcting the abuses that had prevailed in the diocese, and in composing a book of canon law. But he was not long permitted to enjoy the calm of retirement, and was again called to the parliament that assembled at Edinburgh, Oct. 6, 1488, to assist at the coronation of James IV. The earl of Bothwell, who then ruled as prime minister, suspecting that bishop Elphinston would not concur in an act of indemnity in favour of those who were concerned in the rebellion of the last reign, contrived to send him on an embassy to the court of Maximilian of Germany, with a proposal for a marriage between the king, and Margaret, the emperor's daughter; but the mission was ineffectual, as that lady had been previously promised to the prince of Spain, and was married accordingly, before Elphinston arrived at Vienna. Yet although the bishop did not succeed in this embassy, he performed a lasting service to the country in his way home, by settling a treaty of peace and amity between the states of Holland and the Scotch. In 1492, when the bishop returned, he was made lord privy-seal, and the same year appointed one of the commissioners on the part of Scotland, for the prolongation of the truce with England. But the truce was not strictly observed by the Scotch, and a new commission was found to be necessary for the more effectual settlement of all differences. Bishop Elphinston was included in this commission, and the Scotch deputies meeting with the English at Edinburgh, June 21,

they agreed to prolong the truce till the last day of April, 1501.

The distractions of the state being appeased, and tranquillity restored both at home and abroad, the bishop found leisure to attend to an object that he had long meditated, and which engrossed much of his thoughts. Religion and learning had been the chief pursuits of his life, and he wished to diffuse the happy influence of both over the north of Scotland. For this purpose he applied to the king to solicit the papal authority for the foundation of the university of Aberdeen, which was granted by a bull from pope Alexander VI. dated Feb. 10, 1494. From this time the bishop bent all his attention to the completion of his design; and having requested the king to permit the college to be founded in his royal name, letters patent under the great seal were passed accordingly; and the college called King's-college, in Old Aberdeen, was erected in 1506, in a very magnificent manner. It was endowed with great privileges, similar to those granted to the universities of Paris and Bononia. A doctor in theology was constituted principal of the college; doctors of the canon law, civil jurisprudence, and of medicine, were appointed for the cultivation of those sciences; a professor of humanity, or *literæ humaniores*, to instruct the students in grammar and languages, and a sub-principal to institute them in philosophy. The plan of endowment made provision also, for the maintenance of twenty-seven students, a chanter, organist, &c. As this college is the only one that has ever been erected in this university, it possesses within itself the whole rights and privileges of an university, and the whole corporation is denominated the "University and King's College of Aberdeen."

Besides the erection and endowment of the college, bishop Elphinston left ample funds to build and to support a bridge over the river Dee, and the sum he bequeathed for these two objects was 10,000*l.* It is mentioned to his credit, that he never held any benefice *in commendam*, as was the case with most of the prelates of that time, but, from the revenue of the see alone, made such savings as enabled him to execute these great works, which are so honourable to his memory. When not employed in the duties of his office, he devoted his leisure hours to writing the lives of the Scotish saints, which were occasionally read to the clergy of the diocese for their instruction in

religion and practical improvement in life. It is not, however, perhaps much to be regretted that these compositions no longer exist. He also wrote the history of Scotland, from the rise of the nation to his own time, which is now preserved among Fairfax's MSS in the Bodleian library.

James IV. having precipitated the country into a war with England, in opposition to Elphinston's advice, who was cautious from experience, lost his life at Flodden-field, where the better part of the Scotch nobility shared a similar fate. This circumstance so afflicted the venerable prelate's mind, that his wonted cheerfulness entirely forsook him, and his debilitated frame fast verged to the grave. The affairs of Scotland, however, being again in a distracted state, Elphinston, ever anxious to do good, made an exertion to attend parliament, that he might offer his advice; but the fatigue of the journey exhausted his wearied body, and he died Oct. 25, 1514. His corpse was brought from Edinburgh, and interred in the collegiate church at Aberdeen near the high altar. This eminent prelate has justly obtained the encomium of historians, and the reverence of his countrymen. He appears to have been eminent as a prelate and statesman, a man of learning, and an able promoter of it by his munificent endowment of the college.[1]

ELSHEIMER (Adam), a celebrated painter, born at Francfort upon the Maine in 1574, was a taylor's son, and at first a disciple of Philip Uffenbach, a German: but an ardent desire of improvement carrying him to Rome, he soon became an excellent artist in landscapes, histories, and night-pieces. He was a person by nature inclined to melancholy, and through continued study and thoughtfulness so far settled in that unhappy temper, that, neglecting his domestic concerns, he contracted debts, and imprisonment followed; which struck such a damp upon his spirits, that though he was soon released, he did not long survive it, but died about 1610. The Italians had a great esteem for him, and lamented the loss of him exceedingly. James Ernest Thomas, of Landaw, was his disciple; and his pictures are so like Elsheimer's, that they are often taken the one for the other.

That which renders Elsheimer's pictures so interesting is, the grandeur of style in which they are executed.

[1] Thom's Hist of Aberdeen.—Mackenzie's Scotch writers, vol. II.—Life by Hector Boece in Bibl. Topogr. Britan. No. III.—Crawford's Lives.

Many of his figures partake so much of Raphael's best manner of character, of action, and disposition of the draperies, that if they were magnified, they would appear to be of that great master's own hand; and they have superadded a colour which is of a superior class; in the production of which, indeed, the smallness of their size was of considerable assistance to him; for it is by no means so easy to extend a full body of colour over a large surface, with equally pleasing variety of tone, and freedom of execution; and in it to separate and form the distinct parts as in a smaller one; and though it requires more neatness in the execution of the latter, it does not demand so free and so ready a hand to unite, to blend, and soften the various parts, and to give expression its full force, as in the former. His pictures exhibit great attention to nature; particularly his perspective is very perfect, in lines, at least; and he not unfrequently chose very difficult things to manage: such as working with a short perspective distance, and sometimes placing his figures on the top of a hill, and suddenly losing the ground, till it is recovered again in a deep valley. His landscapes have, in general, the air of real views, and are finished with wonderful attention to general form, and beautiful scenery. Their colour is not always exactly that of nature, but as seen under a peculiar illumination, like the tone which Titian has adopted in his St. Peter Martyr; giving it an air of grandeur not to be obtained, perhaps, by the brighter hues of nature.

From the extreme care and excellence with which his works are finished, they were not, of course, in his short life, very numerous; and are rarely to be met with. While he was alive, his pictures bore an excessive high price, which was amazingly enhanced after his death: and Houbraken mentions one of them, representing Pomona, which was sold for eight hundred German florins. Sandrart describes a great number of his capital performances; among which are, Tobit and the angel, now at lord Egremont's; Latona and her sons, with the Peasants turned into Frogs; the death of Procris; and his most capital picture of the flight into Egypt, which needs no description, as there is a print of it extant, engraved by Gaud, the friend and benefactor of Elsheimer. Some of his works were in the collection of the grand duke of Tuscany. The richest collection of them in this country is at the earl of Egremont's, at Petworth, in Sussex. There are ten

pictures by him, eight of which are of one size, *viz.* about four inches high, by two and a half wide, or perhaps a little more. The subjects are, a St. Peter, St. Paul, St. John Baptist, Tobit and the angel with a fish, an old woman and a girl, an old man with a boy, and a capuchin friar, with a model of a convent in his hand. The figures in all these are about three inches high, yet their characters and expressions are just and excellent; and the drawing of their figures, and the draperies, in the best style of art. Another picture represents the interior of a brothel by fire and candle light, in which there are ten or more figures gaming, and indulging in the licentiousness of such a place, all exquisitely wrought; with some expressions that have never been surpassed, although the figures are not more than two inches and a half high. The last is "Nicodemus's visit to Christ;" but it is not of so good a quality as the others.[1]

ELSHOLTZ (JOHN SIGISMOND), an eminent Prussian botanist, was born in 1623 at Francfort on the Oder, and began his studies at the college of that city under John Moller, then rector. Having an inclination for the study of medicine, he went to Wirtemberg, attended the lectures of Sperling, Schneider, Banzer, &c. and then pursued his course at Konigsberg, Holland, France, and Italy, and took his doctor's degree at Padua. On his return home, Frederick-William, elector of Brandenburgh, appointed him, in 1656, court-physician and botanist, offices which he filled with great reputation until his death, at Berlin, Feb. 19, 1688. His works are, 1. "Flora Marchica," or a catalogue of plants cultivated in the principal gardens of Brandenburgh, Berlin, 1663, 8vo, and 1665. 2. "Anthropometria, sive de mutua membrorum proportione, &c." Stadt, 1672, 8vo, probably the third edition. 3. "Distillatoria curiosa," Berlin, 1674, 4to. 4. "Clysmatica nova," ibid. 1665, 8vo. 5. "De Horti cultura," 4to. 6. "De Phosphoris," translated into English by Sherley, Lond. 1677, 12mo. Wildenow, who has named a plant the Elscholtzia, in honour of this botanist, mentions a manuscript work of his on horticulture, written in German, and preserved in the royal library of Berlin.[2]

[1] Argenville.—Descamps, vol. I.—Rees's Cyclopædia.—Pilkington and Strutt.
[2] Moreri.—Haller Bibl. Botan.

ELSNER (James), a learned Prussian divine, was born in 1692, at Saalfield, in Prussia, and was educated at the university of Konigsberg, where he became private tutor to some young nobleman, and was afterwards appointed chaplain of the army. In 1719, he published a work on the delivery of the law on Mount Sinai, and shortly after the first volume of his "Sacred Observations on the New Testament." In the following year his Prussian majesty appointed him professor of theology and the oriental languages at Lingen, to which he repaired, after having first taken his degree of doctor at Utrecht. He was afterwards chosen a member of the academy of Berlin; and in 1742, he was appointed director of the class of the belles lettres in that academy; and when the society was renewed in 1744, he retained the same office, and contributed several valuable papers to their memoirs. He died of a fever, October 8, 1750. His works are very numerous, and on various topics, but chiefly in theology. He published also, "A new description of the state of the Greek Christians in Turkey," in which he received very important assistance from Athanasius Dorostamos, who came to Berlin to collect money for the Christian slaves in England.[1]

ELSTOB (William), a divine and antiquary, descended from a very ancient family in the bishopric of Durham, was born at Newcastle upon Tyne, Jan. 1, 1673, and was the son of Mr. Ralph Elstob, a merchant of that place. Being intended for the church, he received his grammatical education, first at Newcastle, and afterwards at Eton; after which he was admitted of Catharine-hall, in Cambridge; but the air of the country not agreeing with him, he removed to Queen's college, Oxford. Here his studious turn acquired him so much reputation, that in 1696 he was chosen fellow of University college, and was appointed joint tutor with Dr. Clavering, afterwards bishop of Peterborough. At this college Mr. Elstob took the degree of master of arts, June 8, 1697. In 1701, he translated into Latin the Saxon homily of Lupus, with notes, for Dr. Hickes. About the same time he translated into English sir John Cheke's Latin version of Plutarch, "De Superstitione," which is printed at the end of Strype's Life of Cheke. The copy made use of by Mr. Elstob was a

1 Dict. Hist.—Formey's Eloges des Academiciens.—Saxii Onomast.

manuscript in University college, out of which Obadiah Walker, when master of that college, had cut several leaves, containing Cheke's remarks against popery. In 1702, Mr. Elstob was appointed rector of the united parishes of St. Swithin and St. Mary Bothaw, London, where he continued to his death, and which appears to be the only ecclesiastical preferment he ever obtained. In 1703, he published, at Oxford, an edition of Ascham's Latin Letters. He was the author, likewise, of an "Essay on the great affinity and mutual agreement between the two professions of Law and Divinity," printed at London, with a preface, by Dr. Hickes. This book, in process of time, became so little known, that Mr. Philip Carteret Webbe insisted upon it that there was no such work, until convinced, by an abstract or view of it, which was sent to Mr. Pegge, from a copy in the library of St. John's college, Cambridge. It is a thin octavo, and not very scarce. In 1704, Mr. Elstob published two sermons; one, a thanksgiving sermon, from Psalm ciii. 10, for the victory at Hochstet; and, the other, from 1 Timothy i. 1, 2, on the anniversary of the queen's accession. Besides the works already mentioned, our author, who was a great proficient in the Latin tongue, compiled an essay on its history and use; collected materials for an account of Newcastle; and, also, the various proper names formerly used in the north: but what is become of these manuscripts is not known. In 1709, he published, in the Saxon language, with a Latin translation, the homily on St. Gregory's day. Mr. Elstob had formed several literary designs, the execution of which was prevented by his death, in 1714, when he was only forty-one years of age. The most considerable of his designs was an edition of the Saxon laws, with great additions, and a new Latin version by Somner, together with notes of various learned men, and a prefatory history of the origin and progress of the English laws, down to the conqueror, and to Magna Charta. This great plan was completed in 1721, by Dr. David Wilkins, who, in his preface, thus speaks concerning our author: "Hoc Gulielmus Elstob, in literis Anglo-Saxonicis versatissimus, præstare instituerat. Hinc Wheloci vestigia premens, Leges quas editio ejus exhibet, cum MSS. Cantabrigiensibus, Bodleiano, Roffensi, et Cottonianis contulerat, versioneque nova adornare proposuerat, ut sic Leges, antea jam publici juris factæ, ejus opera et studio emendatiores prodiissent.

Verum morte immatura præreptus, propositum exequi non potuit." Whilst Mr. Elstob was engaged in this design, Dr. Hickes recommended him to Mr. Harley, as a man whose modesty had made him an obscure person, and which would ever make him so, unless some kind patron of good learning should bring him into light. The doctor added his testimony to Mr. Elstob's literature, his great diligence and application, and his capacity for the work he had undertaken. Mr. Harley so far attended to Dr. Hickes's recommendation as to grant to Mr. Elstob the use of the books and manuscripts in his library, which our author acknowledged in a very humble letter. A specimen of Mr. Elstob's design was actually printed at Oxford, in 1699, under the title of "Hormesta Pauli Orosii, &c. ad exemplar Junianum, &c." He intended, also, a translation with notes, of Alfred's Paraphrastic Version of Orosius; his transcript of which, with collations, was in Dr. Pegge's hands. Another transcript, by Mr. Ballard, with a large preface on the use of Anglo-Saxon literature, was left by Dr. Charles Lyttelton, bishop of Carlisle, to the library of the Society of Antiquaries. Alfred's Version of Orosius has since been given to the public, with an English translation, by the honourable Daines Barrington. In his publication, Mr. Barrington observes, that he has made use of Mr. Elstob's transcript, and that he has adopted from it the whimsical title of Hormesta. When it is considered that Mr. Elstob died in early life, it will be regretted, by the lovers of antiquarian learning, that he was prevented from acquiring that name and value in the literary world, to which he would otherwise probably have arisen.[1]

ELSTOB (ELIZABETH), sister of Mr. William Elstob, and engaged in the same learned pursuits, was born at Newcastle, Sept. 29, 1683. It is said, that she owed the rudiments of her extraordinary education to her mother; of which advantage, however, she was soon deprived; for at the age of eight years she had the misfortune of losing this intelligent parent. Her guardians, who entertained different sentiments, discouraged as much as they were able her progress in literature, as improper for her sex; but she had contracted too great a fondness for literary studies to be diverted from the prosecution of them. Du-

[1] Biog. Brit.—Nichols's Bowyer, where are many letters and additional particulars.

ring her brother's continuance at Oxford, she appears to have resided in that city, where she was esteemed and respected by Dr. Hudson and other Oxonians. Upon her brother's removal to London, she probably removed with him; and, it is certain, that she assisted him in his antiquarian undertakings. The first public proof which she gave of it was in 1709, when, upon Mr. Elstob's printing the homily on St. Gregory's day, she accompanied it with an English translation. The preface, too, was written by her, in which she answers the objections made to female learning, by producing that glory of her sex, as she calls her, Mrs. Anna Maria Schurman. Mrs. Elstob's next publication was a translation of madame Scudery's "Essay on Glory." She assisted, also, her brother in an edition of Gregory's pastoral, which was probably intended to have included both the original and Saxon version; and she had transcribed all the hymns, from an ancient manuscript in Salisbury cathedral. By the encouragement of Dr. Hickes, she undertook a Saxon Homilarium, with an English translation, notes, and various readings. To promote this design, Mr. Bowyer printed for her, in 1713, "Some testimonies of learned men, in favour of the intended edition of the Saxon Homilies, concerning the learning of the author of those homilies, and the advantages to be hoped for from an edition of them. In a letter from the publisher to a doctor in divinity." About the same time she wrote three letters to the lord treasurer, from which it appears, that he solicited and obtained for her queen Anne's bounty towards printing the homilies in question. Her majesty's decease soon deprived Mrs. Elstob of this benefit; and she was not otherwise sufficiently patronized, so as to be able to complete the work. A few only of the homilies were actually printed at Oxford, in folio. Mrs. Elstob's portrait was given in the initial letter G of "The English Saxon Homily on the Birth-day of St. George." In 1715, she published a Saxon grammar, the types for which had been cut at the expence of the lord chief justice Parker, afterwards earl of Macclesfield. Mrs. Elstob had other literary designs in view, but was prevented from the prosecution of them, by her distressed circumstances, and the want of due encouragement. After her brother's death, she was so far reduced, that she was obliged to retire to Evesham in Worcestershire, where she subsisted with difficulty by keeping a small school. In

this situation she experienced the friendship of Mr. George Ballard, and of Mrs. Capon, wife of the rev. Mr. Capon, who kept a boarding-school at Stanton, in Gloucestershire. These worthy persons exerted themselves among their acquaintance, to obtain for Mrs. Elstob some annual provision. At length she was recommended to queen Caroline, who granted her a pension of twenty guineas a year. This being discontinued on the queen's decease, Mrs. Elstob was again brought into difficulties, and, though mistress of eight languages, besides her own, was obliged to seek for employment as a preceptress of children. She may, however, be considered as having been very fortunate in the situation which she obtained in this capacity; for, in 1739, she was taken into the family of the duchess Dowager of Portland, where she continued till her death, which happened on the 30th of May 1756. She was buried at St. Margaret's, Westminster. Mr. Rowe Mores describes her as having been the *indefessa comes* of her brother's studies, and a female student of the university; and as having originally possessed a genteel fortune, which, by pursuing too much the drug called learning, she did not know how to manage. He adds, that upon visiting her in her sleeping-room at Bulstrode, he found her surrounded with books and dirtiness. She was, however, one of the most extraordinary women of her age, the first, and as far as we know, the last of her sex, who was a Saxon scholar. A more particular account of her MSS. and other productions is given in our first authority.[1]

ELSWICH (JOHN HERMAN), a Lutheran divine, styled in the Bibl. German. one of the principal ornaments of the city of Stade, descended from a noble family, originally of Guelderland, which they quitted to avoid the persecutions of the duke of Alva, and was born at Rensburgh in Holstein, in 1684. He studied at Lubeck, Rostock, Leipsic, Jena, and Wirtemberg, at which last university he took his degree of master of arts. In 1717 he received an invitation to Stade, where he became pastor of the church of St. Cosmo and Damien, and where he died in the thirty-sixth year of his age, June 10, 1721, much lamented as one who had given striking proofs of eminent talents, and whose studies, had they been prolonged, promised yet greater fruits. The authority quoted above gives the fol-

[1] Nichols's Bowyer.—Biog. Brit.

lowing list of his works, but without dates or size, &c. 1. "Dissertatio inauguralis de Jure Episcoporum in Gallia a papa ad concilium provocandi." 2. "De Melchisedeco, contra Juriæum et Halsium." 3. "De Formula concordiæ in Dania non combusta, contra Gotfr. Arnoldum." 4. "De recentiorum in Novum Fœdus Critica." 5. "Observationes philologicæ super B. H. Witteri commentationem in Genesin." 6. "Epistola Apologetica ad Witterum." 7. "Vindiciæ Diascepseos Hunnianæ, adversus D. Strimesium." 8. "De Fanaticorum Palinodia." 9. "De Inscriptione Apocalypseos Johanneæ. 10. "De Philosophumenis viris sanctis temere afflictis." 11. "De Magis." 12. "Annotationes ad Matur. Simonii libellum de literis pereuntibus." 13. "Controversiæ recentiores de Atheismo." 14. "Controversiæ recentiores de anima." 15. "Commentatio de reliquiis Papatus ecclesiæ Lutheranæ temere afflictis, &c." To these may be added a new edition of Launoy "De varia Aristotelis fortuna in academia Parisiensi." He had also for some time been employed on a history of philosophy, and other literary undertakings, which his death interrupted.[1]

ELSYNGE (Henry), an English gentleman, clerk of the house of commons in the reign of Charles I. was born at Battersea in Surrey, in 1598; being the eldest son of Henry Elsynge, esq. who was clerk of the house of lords, and a person of great abilities. He was educated at Westminster school; and thence, in 1621, removed to Christ Church, in Oxford, where he took the degree of B. A. 1625. Then he travelled abroad, and spent at several times above seven years in foreign countries; by which he became a very accomplished person, and was greatly esteemed by men of the highest quality and best judgment. He was in particular so much valued by archbishop Laud, that his grace procured him the place of clerk of the house of commons, to which he proved of excellent use, as well as a singular ornament. For he was very dextrous in taking and expressing the sense of the house; and also so great a help to the speaker and to the house in stating the questions, and drawing up the orders free from exceptions, that it much conduced to the dispatch of business, and the service of the parliament. His discretion also and prudence were such, that, though the long parliament was

[1] Moreri.—Bibl. Germanique, vol. III.

by faction kept in continual disorder, yet his fair and temperate carriage made him commended and esteemed by all parties, how furious and opposite soever they were among themselves. And therefore for these his abilities and good conduct, more reverence was paid to his stool, than to the speaker Lenthall's chair; who, being obnoxious, timorous, and interested, was often much confused in collecting the sense of the house, and drawing the debates into a fair question; in which Elsynge was always observed to be so ready and just, that the house generally acquiesced in what he did of that nature. At length, when he saw that the greater part of the house were imprisoned and secluded, and that the remainder would bring the king to a trial for his life, he desired, the 26th Dec. 1648, to resign his place. He alleged for this his bad state of health; but most people understood his reason to be, and he acknowledged it to Whitelock and other friends, because he would have no hand in the business against the king. After which, quitting his advantageous employment, he retired to his house at Hounslow, in Middlesex, where he presently contracted many bodily infirmities, of which he died in 1654. He was a man of very great parts, and very learned, especially in the Latin, French, and Italian languages: he was, what was far above all these accomplishments, a very just and honest man; and Whitelock relates, that the great Selden was particularly fond of him, which is no small circumstance to his honour.

He was the author of, 1. "The ancient method and manner of holding Parliaments in England," 1663, reprinted often since; the best edition is that of 1768, by the learned and accurate Thomas Tyrwhitt, esq. who was some time clerk of the house of commons. Wood supposes that this work is mostly taken from a manuscript entitled "Modus tenendi Parliamentum apud Anglos, &c. Of the form and manner of holding a Parliament in England, and all things incident thereunto, digested and divided into several chapters and titles, anno 1626." Written by our author's father, who died while his son was upon his travels. 2. A tract concerning the proceedings in parliament: never published. The manuscript was some time in the possession of sir Matthew Hale, who bequeathed it by his will to Lincoln's-inn library. 3. He left also behind him some tracts and memorials, which his executors thought not perfect enough to be published. 4. Wood ascribes

moreover to him, " A declaration or remonstrance of the state of the kingdom, agreed on by the lords and commons assembled in parliament, 19th May, 1642." But this piece is not thought to have been his, on account of a degree of virulence running through it, which was not natural to him. The reader may find it in the fourth volume of Rushworth's Collections, and in Husband's collection of Remonstrances, &c. 1643, 4to.[1]

ELYOT (Sir THOMAS), a gentleman of eminent learning in the reign of king Henry VIII. and author of several works, was son of sir Richard Elyot, of the county of Suffolk, and educated in academical learning at St. Mary's hall in Oxford, where he made a considerable progress in logic and philosophy. After some time spent at the university, he travelled into foreign countries, and upon his return was introduced to the court of king Henry, who, being a great patron of learned men, conferred on him the honour of knighthood, and employed him in several embassies, particularly to Rome in 1532, about the affair of the divorce of queen Catharine, and afterwards, about 1536, to the emperor Charles V. Sir Thomas was an excellent grammarian, rhetorician, philosopher, physician, cosmographer, and historian; and no less distinguished for his candour, and the innocence and integrity of his life. He was courted and celebrated by all the learned men of his time, particularly the famous antiquary Leland, who addressed a copy of Latin verses to him in his " Encomia illustrium virorum." A similitude of manners, and sameness of studies, recommended him to the intimacy and friendship of sir Thomas More. He died in 1546, and was buried the 25th of March, in the church of Carleton, in Cambridgeshire, of which county he had been sheriff. His widow afterwards was married to sir James Dyer.

Had sir Thomas Elyot written only his book called " The Governor," it would have entitled him to the respect of posterity; as one of the best writers of his time, a man of acute observation, and of manly and liberal sentiments. The days of Henry VIII. were not very favourable to such, as the capricious will of Henry VIII. interfered so frequently with the progress of right thinking; but sir Thomas on some occasions was not afraid to avow his sentiments. In 1535, a proclamation was issued for

[1] Ath. Ox. vol. II.—Biog. Brit.

calling in seditious books; under which description were reckoned, and chiefly intended, such writings as favoured the bishop of Rome. Upon this occasion sir Thomas Cromwell directed letters to several persons, ordering them to send in all publications of the nature designed to be condemned. Among others, he wrote to sir Thomas Elyot, whom, though an old friend of his own, he suspected, from his having been intimate with sir Thomas More, to be attached to the Romish religion. In answer, Elyot declared his judgment of the need of a reformation of the clergy, and disclaimed all undue connection with papists. As to any of the prohibited books he might chance to have by him, and which were very few, he was ready to deliver them up. Part of the language which he uses is as follows: "Sir, As ye know, I have been ever desirous to read many books, especially concerning humanity and moral philosophy. And, therefore, of such studies I have a competent number. But, concerning the Scripture I have very few. For in Questionists I never delighted. Unsavory glosses and comments I ever abhorred. The boasters and advancers of the pompous authority of the bishop of Rome I never esteemed. But, after that, by a judgment, or estimation of things, I did anon smell out their corrupt affection, and beheld with scornful eyes the sundry abusions of their authorities, adorned with a licentious and dissolute form of living. Of the which, as well in them as in the universal state of the clergy, I have oftentimes wished a necessary reformation."

The works of sir Thomas Elyot were, 1. "The Castle of Health," Lond. 1541, 1572, 1580, 1595, &c. in 8vo. 2. "The Governor," in three books, Lond. 1531, 1544, 1547, 1557, 1580, &c. in 8vo. 3. "Of the Education of Children," Lond. in 4to. 4. "The Banquet of Sapience," Lond. in 8vo. 5. "De Rebus Memorabilibus Angliæ," for the completing of which he had perused many old English monuments. 6. "A Defence or Apology for good Women." 7. "Bibliotheca Eliotæ: Elyot's Library, or Dictionary," Lond. 1541, &c. fol. which work Cooper augmented and enriched with thirty-three thousand words and phrases, besides a fuller account of the true signification of words. Sir Thomas translated likewise, from Greek into English, "The Image of Governance, compiled of the Acts and Sentences by the Emperor Alexander Severus," Lond. 1556, 1594, &c. in 8vo. Bayle accuses him

of having pretended to translate this from a Greek MS. whereas he says he borrowed his materials from Lampridius and Herodian. Selden, however, thought that he translated a Greek MS. composed by a modern writer. It is not on Bayle's authority that we should chuse to rank such a man as sir T. Elyot among impostors. He also translated from Latin into English, 1. "St. Cyprian's Sermon of the Mortality of Man," Lond. 1534, in 8vo. 2. "The Rule of a Christian Life," written by Picus earl of Mirandola, Lond. 1534, in 8vo.

Sir Thomas Elyot's "Governor," says Strype, was designed to instruct men, especially great men, in good morals, and to reprove their vices. It consisted of several chapters, treating concerning affability, benevolence, beneficence, the diversity of flatterers, and other similar subjects. In these chapters were some sharp and quick sentences, which offended many of the young men of fashion at that time. They complained of sir Thomas's strange terms, as they called them; and said that it was no little presumption in him to meddle with persons of the higher and nobler ranks. The complaints of these gentlemen, who were always kicking at such examples as did bite them, our author compared to a galled horse, abiding no plasters. King Henry read and much liked sir Thomas Elyot's treatise; and was particularly pleased with his endeavours to improve and enrich the English language. It was observed by his majesty, that throughout the book there was no new term made by him of a Latin or French word, and that no sentence was hereby rendered dark or hard to be understood.

Sir Thomas Elyot's Castle of Health, we are told by the same author, subjected him to various strictures. When some gallants had mocked at him for writing a book of medicine, and said in derision, that he was become a physician, he gave this answer: "Truly, if they call him a physician which is studious about the weal of his country, I vouchsafe they so name me. For, during my life, I will in that affection always continue." Indeed, sir Thomas's work exposed him to the censures both of the gentry and the medical faculty. To the former, who alleged that it did not beseem a knight to write upon such a subject, he replied, "that many kings and emperors (whose names he sets down) did not only advance and honour that science with special privileges, but were also studious in it them-

selves." He added, "that it was no more shame for a person of quality to be the author of a book on the science of physic, than it was for king Henry the Eighth to publish a book on the science of grammar, which he had lately done." What offended the physicians was, that sir Thomas should meddle in their department, and particularly that he should treat of medicine in English, to make the knowledge thereof common. But he justified himself by endeavouring to shew, that his work was intended for their benefit. As for those who found fault with him for writing in English, he, on the other hand, blamed them for affecting to keep their art a secret. To such of the college as reflected upon his skill, he represented, that before he was twenty years old, one of the most learned physicians in England read to him the works of Hippocrates, Galen, Oribasius, Paulus Celius, Alexander Trallianus, Pliny, Dioscorides, and Joannicius. To these sir Thomas afterwards added the study of Avicen, Averroes, and many more. Therefore, though he had never been at Montpelier, Padua, or Salerno; yet he said, "that he had found something in physic, by which he had experienced no little profit for his own health."

On the whole, sir Thomas Elyot was both one of the most learned, and one of the wisest men of his time. Having in the earlier part of his life served his king and country in embassies and public affairs, he devoted his latter years to the writing of such discourses as he hoped would be serviceable in promoting true wisdom and virtue. From his youth he had a great desire after knowledge, and an earnest solicitude to be useful to his countrymen. The books which he most diligently perused, and which he eagerly sought after wherever they could be found, were all the ancient works, whether in Greek or Latin, that treated of moral philosophy, and the right institution of life. Strype has produced some examples of the wisdom of our knight in those weighty sentences which often came from his pen.[1]

ELYS (EDMUND), or ELISEUS, as he calls himself in his "Miscellanea," the son of a clergyman in Devonshire,

[1] Biog. Brit.—Strype's Eccl. Memorials, vol. I. p. 221, App. 153.—Ames's Typography, by Herbert, where is a fuller account of the various editions of his works.—In the Bibliographer, vol. II. and IV. are some specimens of his rarer tracts.—Ath. Ox. vol. I.—Wood calls him a poet, as does Philips; but there is nothing extant to justify that character.—See Bayle, in art. Encolpius.

was educated at Baliol-college, Oxford. In 1655, about the time when he took the degree of B. A. being then fellow of the college, he published a small volume of divine poems, and another in 1658. The same year he published "Miscellanea," in Latin and English verse, and several short essays in Latin prose. This book was reprinted in 1662. In the preface, and again in the body of the work, he speaks with great sensibility of some persons who had decried his performances, and aspersed his character on account of some levities and follies of youth. In 1659 he succeeded his father in the rectory of East Allington, in Devonshire. His conduct appears to have been irreproachable after he entered into orders. By his writings he has given sufficient testimony of his parts, industry, and learning. The most remarkable of his numerous works, which are mentioned by Wood, is the pamphlet he published against Dr. Tillotson's sermons on the incarnation; and the most estimable is his volume of Letters, &c. as some of them are written to eminent persons, particularly Dr. Sherlock and Dr. Bentley. There are also letters from Dr. Henry More, Dr. Barlow, and others, to Edmund Elys. He was living, and in studious retirement, in 1693, at which time he was a non-juror.[1]

ELZEVIRS. This family of celebrated printers at Amsterdam and Leyden greatly adorned the republic of letters by many beautiful editions of the best authors of antiquity. They fell somewhat below the Stephens's in point of learning, as well as in their editions of Greek and Hebrew authors; but as to the choice of good books they seem to have equalled, and in the neatness and elegance of their small characters, greatly to have exceeded them. Their Virgil, Terence, and Greek Testament, have been reckoned their master-pieces; and are indeed so very fine, that they justly gained them the reputation of being the best printers in Europe. There were five of these Elzevirs, namely, Lewis, Bonaventure, Abraham, Lewis, and Daniel. Lewis began to be famous at Leyden in 1595, and was remarkable for being the first who observed the distinction between the v consonant and u vowel, which had been recommended by Ramus and other writers long before, but was hitherto neglected. Daniel died in 1680, or 1681; and though he left children who carried on the bu-

[1] Ath. Ox. vol. II.—Granger, vol. III.

siness, passes nevertheless for the last of his family who excelled in it. The Elzevirs have printed several catalogues of their editions; but the last, published by Daniel, is considerably enlarged, and abounds with new books. It was printed at Amsterdam, 1674, in 12mo, and divided into seven volumes.[1]

EMERSON (WILLIAM), a very eminent mathematician, was born May 14, 1701, at Hurworth, a village about three miles south of Darlington, on the borders of the county of Durham, at least it is certain he resided here from his childhood. His father, Dudly Emerson, taught a school, and was a tolerable proficient in the mathematics; and without his books and instructions perhaps his son's genius might might never have been unfolded. Besides his father's instructions, our author was assisted in the learned languages by a young clergyman, then curate of Hurworth, who was boarded at his father's house. In the early part of his life, he attempted to teach a few scholars; but whether from his concise method (for he was not happy in expressing his ideas), or the warmth of his natural temper,. he made no progress in his school; he therefore soon left it off, and satisfied with a small paternal estate of about 60*l.* or 70*l.* a year, devoted himself to study, which he closely pursued in his native place through the course of a long life, being mostly very healthy, till towards the latter part of his days, when he was much afflicted with the stone: towards the close of the year 1781, being sensible of his approaching dissolution, he disposed of the whole of his mathematical library to a bookseller at York, and on May the 26th, 1782, his lingering and painful disorder put an end to his life at his native village, in the eighty-first year of his age. In his person he was rather short, but strong and well-made, with an open countenance and ruddy complexion. He was never known to ask a favour, or seek the acquaintance of a rich man, unless he possessed some eminent qualities of the mind. He was a very good classical scholar, and a tolerable physician, so far as it could be combined with mathematical principles, according to the plan of Keil and Morton. The latter he esteemed above all others as a physician—the former as the best anatomist. He was very singular in his behaviour, dress, and conversation. His manners and appearance

[1] Moreri.—Baillet Jugemens.

were that of a rude and rather boorish countryman, he was of very plain conversation, and indeed seemingly rude, commonly mixing oaths in his sentences. He had strong natural parts, and could discourse sensibly on any subject; but was always positive and impatient of any contradiction. He spent his whole life in close study and writing books; with the profits of which he redeemed his little patrimony from some original incumbrance. He had but one coat, which he always wore open before, except the lower button; no waistcoat; his shirt quite the reverse of one in common use, no opening before, but buttoned close at the collar behind; a kind of flaxen wig which had not a crooked hair in it; and probably had never been tortured with a comb from the time of its being made. This was his dress when he went into company. One hat he made to last him the best part of his lifetime, gradually lessening the flaps, bit by bit, as it lost its elasticity and hung down, till little or nothing but the crown remained. He never rode although he kept a horse, but was frequently seen to lead the horse, with a kind of wallet stuffed with the provisions he had bought at the market. He always walked up to London when he had any thing to publish, revising sheet by sheet himself; trusting no eyes but his own, which was always a favourite maxim with him. He never advanced any mathematical proposition that he had not first tried in practice, constantly making all the different parts himself on a small scale, so that his house was filled with all kinds of mechanical instruments together or disjointed. He would frequently stand up to his middle in water while fishing; a diversion he was remarkably fond of. He used to study incessantly for some time, and then for relaxation take a ramble to any pot ale-house where he could get any body to drink with and talk to. The duke of Manchester was highly pleased with his company, and used often to come to him in the fields and accompany him home, but could never persuade him to get into a carriage. When he wrote his small treatise on navigation, he and some of his scholars took a small vessel from Hurworth, and the whole crew soon got swampt; when Emerson, smiling and alluding to his treatise, said "They must not do as I do, but as I say." He was a married man; and his wife used to spin on an old-fashioned wheel, of which a very accurate drawing is given in his mechanics. He was deeply skilled in the science of music, the theory of sounds, and the various

scales both ancient and modern, but was a very poor performer. He carried that singularity which marked all his actions even into this science. He had, if we may be allowed the expression, two first strings to his violin, which, he said, made the E more melodious when they were drawn up to a perfect unison. His virginal, which is a species of instrument like the modern spinnet, he had cut and twisted into various shapes in the keys, by adding some occasional half-tones in order to regulate the present scale, and to rectify some fraction of discord that will always remain in the tuning. He never could get this regulated to his fancy, and generally concluded by saying, "It was a bad instrument, and a foolish thing to be vexed with."

The following is a list of Mr. Emerson's works: 1. "The Doctrine of Fluxions," 8vo. about 1748. 2. "The Projection of the Sphere, orthographic, stereographic, and gnomonical; both demonstrating the principles, and explaining the practice of these several sorts of projections," 1749, 8vo. 3. "The elements of Trigonometry," 1749, 8vo. 4. "The principles of Mechanics," 1754, 8vo. 5. Navigation, or the art of sailing upon the sea, 1755, 12mo. 6. "A treatise of Algebra, in two books," 1765, 8vo. 7. "The arithmetic of infinites, and the differential method, illustrated by examples. The elements of the conic sections, demonstrated in three books," 1767, 8vo. 8. "Mechanics, or the doctrine of motion," &c. 1769, 8vo. 9. "The elements of Optics, in four books," 1768, 8vo. 10. "A system of Astronomy; containing the investigation and demonstration of the elements of that science, 1769, 8vo. 11. "The laws of centripetal and centrifugal force," 1769, 8vo. 12. "The mathematical principles of Geography," 1770, 8vo. 13. "Tracts," 1770, 8vo. 14. "Cyclomathesis; or an easy introduction to the several branches of the Mathematics," 1770, 10 vols. 8vo. 15. "A short comment on sir Isaac Newton's Principia, containing notes upon some difficult places of that excellent book. To which is added, a Defence of sir Isaac against the objections that have been made to several parts of the Principia and Optics, by Leibnitz, Bernouilli, Euler, &c. and a Confutation of the objections made by Drs. Rutherford and Bedford against his Chronology," 1770, 8vo. 16. "Miscellanies: or, a miscellaneous treatise, containing several mathematical subjects," 1776, 8vo.

These are all good treatises, although the style and manner of some of them is rough and unpolished. But Emerson was not remarkable for genius, or discoveries of his own, as his works show hardly any traces of original invention.[1]

EMILIANI. See ÆMILIANI.

EMILIUS (PAULUS) or EMILI, a famous historian, was a native of Verona, and acquired so much reputation in Italy, that Stephen Poncher, bishop of Paris, advised king Lewis XII. to engage him to write in Latin a history of the kings of France. He was accordingly invited to Paris, and a canonry in the cathedral church was given him. He retired to the college of Navarre, to compose this work; yet after about thirty years of application to this his only employment, it was not completed at his death. The tenth book, which contained the beginning of the reign of Charles VIII. was left unfinished. But the history was continued by Arnoldus Feronius, who added nine books, which include the supplement to the former reign, and end at the death of Francis I. This continuation was published at Paris in 1650; but the best edition of the whole is that entitled "Emilii Pauli, de Gestis Francorum, libri decem, cum Arnoldi Feroni libris novem." Paris, 2 vols. fol.

He is said to have been very nice and scrupulous in regard to his works, having always some correction to make; hence Erasmus imputes the same fault to him that was objected to the painter Protogenes, who thought he had never finished his pieces; "That very learned man Paulus Emilius (says he) gave pretty much into this fault; he was never satisfied with himself; but, as often as he revised his own performances, he made such alterations, that one would not take them for the same pieces corrected, but for quite different ones; and this was his usual custom. This made him so slow, that elephants could bring forth sooner than he could produce a work; for he took above thirty years* in writing his history." Lipsius was much pleased

[1] Preceding edition of this Dictionary.—Some Account of Emerson's Life by the rev. W. Bowe, 1793, 8vo.—Hutton's Dict.

* Mr. Bayle thinks it was an error in Erasmus to assert that Emilius was thirty years about his history. "There is (says he) in the king of France's library, an edition containing the first four books of Paulus Emilius, printed at Paris, without a date; but it must have been before 1520, and in the beginning of the reign of Francis I. this copy having been presented to him before he wore the close crown. Emilius was invited into France, in order to compose this work, by Lewis XII. Now the reign of this prince began but

with this performance: "Paulus Emilius (says that author) is almost the only modern who has discovered the true and ancient way of writing history, and followed it very closely. His manner of writing is learned, nervous, and concise, inclining to points and conceits, and leaving a strong impression on the mind of a serious reader. He often intermixes maxims and sentiments not inferior to those of the ancients. A careful examiner, and impartial judge of facts; nor have I met with an author in our time, who has less prejudice or partiality. It is a disgrace to our age that so few are pleased with him; and that there are but few capable of relishing his beauties. Among so many perfections there are, however, a few blemishes, for his style is somewhat unconnected, and his periods too short. This is not suitable to serious subjects, especially annals, the style of which, according to Tacitus, should be grave and unaffected. He is also unequal, being sometimes too studied and correct, and thereby obscure; at other times (this however but seldom) he is loose and negligent. He affects also too much of the air of antiquity in the names of men and places, which he changes, and would reduce to the ancient form, often learnedly, sometimes vainly, and in my opinion always unbecomingly." Emilius's history is divided into ten books, and extends from Pharamond to the fifth year of Charles VIII. in 1488. The tenth book was found among his papers in a confused condition, so that the editor, Daniel Xavarisio, a native of Verona, and relation of Emilius, was obliged to collate a great number of papers full of rasures, before it could be published. He has been censured by several of the French writers, particularly by M. Sorel: "It does not avail (says this author) that his oratorical pieces are imitations of those of the Greeks and Romans: all are not in their proper places; for he often makes barbarians to speak in a learned and eloquent manner. To give one remarkable circumstance: though our most authentic historians declare, that Hauier, or Hanier, the counsellor, who spoke an invective, in presence of king Lewis Hautin, against Enguerrand de Marigny, came off poorly, and said many silly things; yet Paulus Emilius, who changes even his name, calling him Annalis, makes him speak with an affected eloquence. He

in 1498; and had he sent for this author immediately after his accession to the crown, Emilius could not have employed above eighteen years at most in writing the history of France."

also makes this Enguerrand pronounce a defence, though it is said he was not allowed to speak; so that what the historian wrote on this occasion was only to exercise his pen." He has been also animadverted upon for not taking notice of the holy vial at Rheims. "I shall not (says Claude de Verdier) pass over Paulus Emilius of Verona's malicious silence, who omitted mentioning many things relating to the glory of the French nation. Nor can it be said he was ignorant of those things, upon which none were silent before himself; such as that oil which was sent from heaven for anointing our monarchs; and also the lilies. And even though he had not credited them himself, he ought to have declared the opinion of mankind." Vossius, however, commends his silence in regard to these idle tales. Julius Scaliger mentions a book containing the history of the family of the Scaligers, as translated into elegant Latin by Paulus Emilius; and in his letter about the antiquity and splendour of the family, he has the following passage: "By the injury of time, the malice of enemies, and the ignorance of writers, a great number of memoirs relating to our family were lost; so that the name of Scaliger would have been altogether buried in obscurity, had it not been for Paulus Emilius of Verona, that most eloquent writer and preserver of ancient pedigrees; who having found in Bavaria very ancient annals of our family, written, as himself tells us, in a coarse style, polished and translated them into Latin. From this book my father extracted such particulars as seemed to reflect the "greatest honour on our family." Scaliger speaks also of it in the first edition of his Commentary on Catullus, in 1586, and in the second, in 1600, but in such a manner as differs somewhat from the passage above cited. Sciopplus has severely attacked Scaliger on account of these variations: he observes, that no mention being made of the place where this manuscript was pretended to be found, nor the person who possessed it, and such authors as had searched the Bavarian libraries with the utmost care, having met with no such annals; he therefore asserts, that whatever the Scaligers advanced concerning this work, was all imposture. Emilius, as to his private life, was a man of exemplary conduct and untainted reputation. He died in 1529, and was buried in the cathedral at Paris.[1]

1 Moreri.—Niceron, vol. XL.—Tiraboschi.—Gen. Dict.

EMLYN (THOMAS), a learned English divine, a great champion of Arianism, and memorable for his sufferings on that account, was descended of a substantial and reputable family, and born at Stamford, in Lincolnshire, May 27, 1663. His parents were frequenters of the established church, and particularly acquainted with Cumberland, then a minister at Stamford, afterwards bishop of Peterborough; but being inclined to the sentiments of the nonconformists, they chose to bring up their son to the ministry among them. For this purpose, after he had been at a private school four years, he was sent in 1678 to an academy in Northamptonshire, where he continued four years more. He went in 1679 to Cambridge, and was admitted of Emanuel college; but soon returned to the academy. In August 1682, he removed to Mr. Doolittle's school near London; and in December following made his first essay as a preacher at Mr. Doolittle's meeting-house, near Cripplegate. In 1683, Mr. Emlyn became chaplain to the countess of Donegal, a lady of great quality and estate in the north of Ireland, but then living in Lincoln's-inn-fields. In 1684, Mr. Emlyn went over with the countess and the rest of her family to Belfast, in Ireland, where she was soon after married to sir William Franklin, and lived in great state and splendour. Here our chaplain had a very liberal and handsome allowance, usually wore the habit of a clergyman, and was treated by sir William and the countess with every mark of civility. Sir William, who had a good estate in the west of England, offered him a considerable living there; but this offer he declined, not being satisfied with the terms of ministerial conformity, though at that time he had no scruples on the subject of the trinity; constantly attended the service of the church both parts of the day; and when in the evening he preached in the countess's hall, he had the minister of the parish, Mr. Claude Gilbert, for a hearer, with whom he lived in great intimacy, and for whom he often officiated in the parish church. Indeed, without any subscription, he had from the bishop of the diocese a licence to preach *facultatis exercendæ gratiâ*; insomuch that it was reported that he had entirely left the dissenters, and was gone over to the establishment. While Mr. Emlyn was in this station, he made a journey to Dublin, where he preached once to the congregation of which Mr. Daniel Williams and Mr. Joseph Boyse were then pastors; and so acceptable were his services to the

audience, that the people were afterwards induced to invite him thither. Towards the latter end of king James's reign, the north of Ireland was thrown into such confusion and disorder, that the family of sir William Franklin and the countess of Donegal broke up; an event which was accelerated by some domestic differences. Mr. Emlyn, therefore, returned to London, where he arrived in December 1688. Mr. (afterwards Dr.) Daniel Williams had some time before retreated to the same place, having quitted the pastoral care of the congregation at Dublin, which he could never be persuaded to resume. When this determination was known, and Mr. Emlyn had not yet left Ireland, Mr. Boyse sounded him by letter, to know whether he was disposed to become Mr. Williams's successor, and wished him to take Dublin in his way to England, but this he declined. In Mr. Emlyn's journeyings between Ireland and London, he several times accepted of invitations to preach in the parish-churches of some towns through which he passed. At Liverpool in particular, as he was standing at the door of his inn one Saturday evening, the minister of the place, concluding by his garb that he was a clergyman, requested him to give his parishioners a sermon the next day, which he accordingly did. What was very remarkable, when he passed that way again some time afterwards, the minister being dead, several of the people, who had heard him before, desired him to preach for them the next Sunday, which service he performed so much to their satisfaction, that they offered to use their interest with their patron to procure him the living; an offer with which his views of things did not permit him to comply. After Mr. Emlyn had returned to London, being out of employment, he was invited by sir Robert Rich, one of the lords of the admiralty, in May 1689, to his house near Beccles, in Suffolk, and was by him prevailed upon to officiate as minister to a dissenting congregation at Lowestoff in that county. This place he supplied for about a year and a half, but refused the invitation of becoming their pastor, having determined not to accept the pastoral care, where he was not likely to settle for life, or at least for a long continuance. Here also he cultivated a friendly correspondence with the parish-minister, frequently taking several of his people along with him to church, and accompanying the minister in collecting public charities; by which means a perfect harmony subsisted between the

members of the establishment and the dissenters. During Mr. Emlyn's residence at Lowestoff, he contracted a close and intimate acquaintance with Mr. William Manning, a nonconformist minister at Peasenhall in that neighbourhood. Being both of them of an inquisitive temper, they frequently conferred together, and jointly examined into the principal points of religion, mutually communicating to each other their respective sentiments. This correspondence, notwithstanding the great distance to which they were afterwards separated, was carried on by letters as long as Mr. Manning lived. Dr. Sherlock's "Vindication of the Trinity" having been published about this time, their thoughts were much turned to the consideration of that subject, the result of which was, that they began to differ from the received doctrine in that article. Mr. Manning embraced the Socinian opinion, and strove hard to bring Mr. Emlyn into the same way of thinking; but he could not be brought to doubt either of the pre-existence of Jesus as the *Logos*, or that by him God had created the material world. The interpretations which the Socinians gave of the scriptures appeared to our divine so forced and unnatural, that he could by no means accede to them; nor did he ever, in the succeeding part of his life, change his sentiments upon the subject. Nevertheless, upon occasion of his carrying a letter from Mr. Whiston to the prolocutor of the lower house of convocation, in 1711, he was reflected on as a Socinian preacher.

When James II. had fled from Ireland to France, and affairs were tending to a settlement in the former kingdom, the protestant congregations began to re-assemble in large numbers. Upon this occasion, Mr. Boyse again pressed Mr. Emlyn to accept the pastoral care, jointly with himself, of the dissenting society in Wood-street, Dublin. The invitation being earnestly recommended by Mr. Nathanael Taylor, an eminent minister in London, Mr. Emlyn thought proper to comply with it, after having taken a considerable time for deliberation. Accordingly, in May 1691, he removed to Dublin. Here he soon came into great reputation as a preacher. He had not only a portly presence, a strong clear voice, and a graceful delivery, but his discourses were for the most part rational and persuasive, and always accompanied with something serious and pathetic. Controversial points he scarcely ever introduced into the pulpit. Few excelled him in prayer; and he was

exemplary in the private duties which were incumbent upon him as a Christian minister. Mr. Emlyn being thus settled in Dublin, contracted an acquaintance there with Mrs. Esther Bury, who, though an usual attendant on the church-service, had been induced, by the fame of his preaching, to become his hearer. She was one of the daughters and coheiresses of Mr. David Sollom, a gentleman of good estate in the county of Meath. At this time she was the wife of Richard Cromleholme Bury, esq. who was possessed of a large estate near Limerick, and who, dying on the 23d of November, 1691, left her a widow, with a handsome jointure. In this state, though she had many admirers, Mrs. Bury continued till 1694, when she was married to Mr. Emlyn. He was now arrived to the utmost height of his desires. Being possessed of an easy fortune, he lived in affluence, was highly beloved by his people, and well respected by all who knew him. In 1697 he had some thoughts of openly declaring his sentiments in relation to the Trinity, and of breaking off from the congregation; but, on mature deliberation, he determined not to proceed abruptly in so important an affair, but embrace the first fair occasion of declaring his opinion. Towards the end of 1701 he began to experience a very afflictive change in his condition. His first calamity was of a domestic nature; for, on the 13th of October, he lost his wife, which event was succeeded, in a very few weeks, by the decease of his mother; and he had a little before been deprived of a young son. The death of his wife, in particular, inflicted a deep and tender wound upon his heart, as may be perceived in the sermon which he preached upon the occasion; and which was printed at Dublin, in 1703, under the title of "Funeral Consolations," and from its popularity, several times reprinted. In it Mr. Emlyn never once mentions his wife, but, towards the conclusion of the discourse, has covertly and delicately delineated her character.

In less than nine months after Mrs. Emlyn's decease, he began to be involved in prosecutions on account of his opinions in relation to the Trinity. The first occasion was given by Dr. Duncan Cummins, a noted physician in Dublin, and a leading member of the congregation in Wood-street. This gentleman had been brought up to the study of divinity, but afterwards chose the medical profession; he had done many kind offices to Mr. Emlyn,

but, having observed that Mr. Emlyn avoided expressing the common opinion, and those arguments which are supposed to support it, he strongly suspected that his judgment was against the Supreme Deity of the Lord Jesus Christ. This suspicion he communicated to Mr. Boyse, the consequence of which was, that, in June 1702, they jointly waited upon Mr. Emlyn, acquainting him with their jealousies, and earnestly desiring to know his real sentiments in the matter. Being thus applied to, he thought himself bound to declare openly his faith in so great a point. Accordingly he freely owned himself to be convinced, that the God and father of Jesus Christ is alone the Supreme Being, and superior in excellence and authority to his son, who derives all from him. At the same time, Mr. Emlyn told the gentlemen that he did not aim to make any strife among the people of the congregation, but was willing to leave them peaceably, that, if they pleased, they might choose another minister. This, however, was not to be permitted him. Mr. Boyse, not willing to take such a weighty matter upon himself, brought it before the Dublin ministers, namely, Mr. Weld, Mr. Travers, Mr. Sinclair, Mr. Iredel, and Mr. Tate. At an interview with them, he candidly explained his sentiments, the only result of which was, that, on that very day, they agreed to cast him off, and that he should not be permitted to preach any more: and this they did without consulting his congregation, who, as yet, were entire strangers to the affair. Mr. Emlyn, however, directed the deacons and chief managers of the church to be called together, when he informed them, that a difference of opinion relative to the Trinity had rendered him offensive to some who were present, and to the ministers of Dublin; upon which account, thankfully acknowledging the kindness and respect they had shewn him for so many years, he desired his dismission. At this declaration the gentlemen assembled were greatly surprised and grieved; and Dr. Cummins himself then wished he had not begun the business. It was proposed that Mr. Emlyn should lie by for some time without preaching; but to this he would not consent without a declaration of the cause, lest he should be suspected of having been guilty of some immorality. The next proposition was, that he should retire for a while to England, provided it was approved of by the ministers. To this they agreed, accompanying their agreement with a curious

message, sent by two of their number, charging him not to preach any where, to whatever place he went. Mr. Emlyn embarked for England the next day, with great inconvenience to himself and family; and, no sooner was he gone, than a loud clamour was raised against him and his opinions. When he came to London, he found some persons who were disposed to treat him with candour and charity. This, however, when they heard of it, was so offensive to the Dublin ministers, that they endeavoured, by their letters, to render him as odious as possible. While he was in London, he published a short account of his case.

After about ten weeks' absence, though Mr. Emlyn received discouraging accounts of the rage that prevailed against him in Dublin, he thought it necessary to return to his family. Finding that both his opinions and his person lay under a great odium among many who knew little of the subject in dispute, he wrote his "Humble Inquiry into the Scripture account of Jesus Christ: or, a short argument concerning his Deity and Glory, according to the Gospel." A few days after this work was printed, our author intended to return to England; but some zealous dissenters, getting notice of his design, resolved to have him prosecuted. Two of them, one of whom was a presbyterian, and the other a baptist-church officer, were for presenting Mr. Emlyn; but, upon reflection, this method was judged to be too slow, and too uncertain in its operation. Mr. Caleb Thomas, therefore, the latter of the two dissenters, immediately obtained a special warrant from the lord chief justice (sir Richard Pyne) to seize our author and his books. Our author, with part of the impression of his work, being thus seized, was carried before the lord chief justice, who at first refused bail, but afterwards said that it might be allowed with the attorney-general's consent; which being obtained, two sufficient persons were bound in a recognizance of eight hundred pounds for Mr. Emlyn's appearance. This was in Hilary term, February 1703, at the end of which he was bound over to Easter term, when the grand jury found the bill, wherein he was indicted of blasphemy. To such a charge he chose to traverse. The indictment was altered three times before it was finally settled, which occasioned the trial to be deferred till June 14, 1703. On that day, Mr. Emlyn was informed, by an eminent gentleman of the long robe, sir

Richard Levins, afterwards lord chief justice of the common pleas, that he would not be permitted to speak freely, but that it was designed to run him down like a wolf, without law or game; and he was soon convinced that this was not a groundless assertion. The indictment was for writing and publishing a book, wherein he had blasphemously and maliciously asserted, that Jesus Christ was not equal to God the father, to whom he was subject; and this with a seditious intention. As Mr. Emlyn knew that it would be difficult to convict him of being the author of the work, he did not think himself bound to be his own accuser, and the prosecutor not being able to produce sufficient evidence of the fact, at length sent for Mr. Boyse. This gentleman, being examined as to what Mr. Emlyn had preached of the matters contained in the book, acknowledged that he had said nothing of them in the pulpit directly, but only some things that gave ground of suspicion. Mr. Boyse being farther asked, what our author had said in private conference with the ministers, answered, "that what he had declared there was judged by his brethren to be near to Arianism." Though this only proved the agreement of the book with Mr. Emlyn's sentiment, it yet had a great effect upon the minds of the jury, and tended more than any other consideration to produce a verdict against him. The queen's counsel, having thus only presumption to allege, contended, that strong presumption was as good as evidence; which doctrine was seconded by the lord chief justice, who repeated it to the jury, who brought him in guilty, without considering the contents of the book—whether blasphemy or not, confining themselves, as it would appear, to the fact of publishing: for which some of them afterwards expressed their concern. The verdict being pronounced, the passing of the sentence was deferred to June 16, being the last day of the term. In the mean time Mr. Emlyn was committed to the common jail. During this interval, Mr. Boyse shewed great concern for our author, and used all his interest to prevent the rigorous sentence for which the attorney-general (Robert Rochford, esq.) had moved, viz. the pillory. It being thought proper that Mr. Emlyn should write to the lord chief justice, he accordingly did so; but with what effect we are not told. When he appeared to have judgment given against him, it was moved by one of the queen's counsel (Mr. Brodrick) that he should retract: but to this our author could not

consent. The lord chief justice, therefore, proceeded to pass sentence on him; which was, that he should suffer a year's imprisonment, pay a thousand pounds fine to the queen, and lie in prison till paid; and that he should find security for good behaviour during life. The pillory, he was told, was the punishment due; but, on account of his being a man of letters, it was not inflicted. Then, with a paper on his breast, he was led round the four courts to be exposed. After judgment had been passed, Mr. Emlyn was committed to the sheriffs of Dublin, and was a close prisoner, for something more than a quarter of a year, in the house of the under-sheriff. On the 6th of October he was hastily hurried away to the common jail, where he lay among the prisoners in a close room filled with six beds, for about five or six weeks; and then, by an habeas corpus, he was upon his petition removed into the Marshalsea for his health. Having here greater conveniences, he wrote, in 1704, a tract, entitled "General Remarks on Mr. Boyse's Vindication of the true Deity of our blessed Saviour." In the Marshalsea our author remained till July 21, 1705, during the whole of which time his former acquaintances were estranged from him, and all offices of friendship or civility in a manner ceased; especially among persons of a superior rank. A few, indeed, of the plainer tradesmen belonging to his late congregation were more compassionate; but not one of the dissenting ministers of Dublin, Mr. Boyse excepted, paid him any visit or attention. At length, through the zealous and repeated solicitations of Mr. Boyse, the generous interference of Thomas Medlicote, esq. the humane interposition of the duke of Ormond, and the favourable report of the lord chancellor (sir Richard Cox, to whom a petition of Mr. Emlyn had been preferred), and whose report was, that such exorbitant fines were against law, the fine was reduced to seventy pounds, and it was accordingly paid into her majesty's exchequer. Twenty pounds more were paid, by way of composition, to Dr. Narcissus March, archbishop of Armagh, who, as queen's almoner, had a claim of one shilling a pound upon the whole fine. During Mr. Emlyn's confinement in the Marshalsea, he regularly preached there. He had hired a pretty large room to himself; whither, on the Sundays, some of the imprisoned debtors resorted; and from without doors there came several of the lower sort of his former people and usual hearers.

Soon after his release Mr. Emlyn returned to London, where a small congregation was found for him, consisting of a few friends, to whom he preached once every Sunday. This he did without salary or stipend; although, in consequence of his wife's jointure having devolved to her children, his fortune was reduced to a narrow income. The liberty of preaching which our author enjoyed, gave great offence to several persons, and especially to Mr. Charles Leslie, the famous nonjuror, and Mr. Francis Higgins, the rector of Balruddery, in the county of Dublin. Complaint was made upon the subject to Dr. Tenison, archbishop of Canterbury, who was not inclined to molest him. Nevertheless, in the representation of the lower house of convocation to the queen in 1711, it was asserted, that weekly sermons were preached in defence of the unitarian principles, an assertion which Mr. Emlyn thought proper to deny in a paper containing some observations upon it. After a few years, his congregation was dissolved by the death of the principal persons who had attended upon his ministry, and he retired into silent obscurity, but not into idleness; for the greater part of his life was diligently spent in endeavouring to support, by various works, the principles he had embraced, and the cause for which he had suffered. The first performance published by him, after his release from prison, was "A Letter to the Rev. Dr. Willis, dean of Lincoln; being some friendly remarks on his sermon before the honourable house of commons, Nov. 5, 1705." The intention of this letter was to shew that the punishment even of papists for religion was not warranted by the Jewish laws; and that Christians had been more cruel persecutors than Jews. In 1706 Mr. Emlyn published what his party considered as one of his most elaborate productions, "A Vindication of the worship of the Lord Jesus Christ, on Unitarian principles. In answer to what is said, on that head, by Mr. Joseph Boyse, in his Vindication of the Deity of Jesus Christ. To which is annexed, an answer to Dr. Waterland on the same head." Two publications came from our author in 1707, the first of which was entitled "The supreme Deity of God the Father demonstrated. In answer to Dr. Sherlock's arguments for the supreme Divinity of Jesus Christ, or whatever can be urged against the supremacy of the first person of the Holy Trinity." The other was "A brief Vindication of the Bishop of Gloucester's (Dr. Fowler) Dis-

courses concerning the descent of the man Christ Jesus from Heaven, from Dr. Sherlock the dean of St. Paul's charge of heresy. With a confutation of his new notion in his late book of The Scripture proofs of our Saviour's divinity." In 1708 Mr. Emlyn printed three tracts, all of them directed against Mr. Leslie. The titles of them are as follow: 1. Remarks on Mr. Charles Leslie's first Dialogue on the Socinian controversy. 2. A Vindication of the Remarks on Mr. Charles Leslie's first Dialogue on the Socinian controversy. 3. An Examination of Mr. Leslie's last Dialogue relating to the satisfaction of Jesus Christ. Together with some remarks on Dr. Stillingfleet's True reasons of Christ's Sufferings. In the year 1710 he published "The previous question to the several questions about valid and invalid Baptism, Lay-baptism, &c. considered; viz. whether there be any necessity (upon the principles of Mr. Wall's History of infant baptism) for the continual use of baptism among the posterity of baptised Christians." But this hypothesis, though supported with ingenuity and learning, has not obtained many converts. Our author did not again appear from the press till 1715, when he published "A full Inquiry into the original authority of that text, 1 John v. 7. There are three that bear record in heaven, &c.: containing an account of Dr. Mill's evidence, from antiquity, for and against its being genuine; with an examination of his judgment thereupon." This piece was addressed to Dr. William Wake, lord archbishop of Canterbury, president, to the bishops of the same province, his grace's suffragans, and to the clergy of the lower house of convocation, then assembled. The disputed text found an advocate in Mr. Martin, pastor of the French church at the Hague, who published a critical dissertation on the subject, in opposition to Mr. Emlyn's Inquiry. In 1718 our author again considered the question, in "An Answer to Mr. Martin's critical dissertation on 1 John v. 7; shewing the insufficiency of his proofs, and the errors of his suppositions, by which he attempts to establish the authority of that text from supposed manuscripts." Mr. Martin having published an examination of this answer, Mr. Emlyn printed a reply to it in 1720, which produced a third tract upon the subject by Mr. Martin, and there the controversy ended; nor, we believe, was it revived in a separate form,

until within these few years by Mr. archdeacon Travis and professor Porson.

While Mr. Emlyn was engaged in this celebrated controversy, he found leisure for other publications. In 1718 he printed a tract entitled, "Dr. Bennet's new theory of the Trinity examined; or, some considerations on the Discourse of the ever blessed Trinity in Unity; and his examination of Dr. Clarke's Scripture Doctrine of the Trinity." Dr. Bennet's explication of the Trinity was singular, and approached to Sabellianism; on which account he laid himself open to the strictures both of trinitarian and unitarian divines. Three pieces were published by Mr. Emlyn in 1719. The first was "Remarks on a book entitled The Doctrine of the blessed Trinity stated and defended, by four London ministers, Mr. Tong, Mr. Robinson, Mr. Smith, and Mr. Reynolds. With an appendix, concerning the equality of the Three Persons, and Mr. Jurieu's testimony to the primitive doctrine on this point." These were four dissenting clergymen, who had united their talents upon the subject. His next publication was, "A true narrative of the proceedings of the dissenting ministers of Dublin against Mr. Thomas Emlyn; and of his prosecution (at some of the dissenters' instigation) in the secular court, and his sufferings thereupon, for his humble Inquiry into the scripture account of the Lord Jesus Christ: annis 1702, 3, 4, 5. To which is added an appendix, containing the author's own and the Dublin ministers' account of the difference between him and them, with some remarks thereon." The last tract published by our author, in 1719, was "The reverend Mr. Trosse's Arguments answered; relating to the Lord Jesus Christ, and the Deity of the Holy Ghost. Taken from his Catechism, and Sermon on Luke xxii. 31. printed at Exon."

Although Mr. Emlyn flattered himself that his doctrine gradually gained ground both in England and Ireland, he still continued to be so obnoxious, that none of the divines among the dissenters in London dared to ask him to preach for them, excepting the ministers of the baptist congregation at Barbican, Mr. Burroughs and Mr. (afterwards Dr.) James Foster, who invited him more than once to that office. About 1726, upon the decease of Mr. James Pierce, of Exeter, several of the people wished to invite Mr. Emlyn thither; but, as soon as he was acquainted with it,

he requested them to desist, thanking them for their respectful attention to him, and excusing his acceptance of an invitation, on account of his declining years, and the feebleness of his limbs. Though our author lived in private retirement, he was honoured with the esteem and friendship of divers persons of distinguished learning and in eminent stations. He was particularly intimate with Dr. Samuel Clarke, who, though at first he was upon the reserve with Mr. Emlyn, when he came to be farther acquainted with him, expressed a high value and regard for him, generally advised with him in matters of importance, and opened his mind to him with the utmost freedom. The doctor's language to our author was, "I can say any thing to you." Mr. Whiston also, in his account of his own life, has spoken of Emlyn several times in terms of great respect. In 1731 our author wrote "Observations on Dr. Waterland's notions in relation to Polytheism, Ditheism, the Son's consubstantiality with, and inferiority to, the Father;" and in the same year he drew up some "Memoirs of the Life and Sentiments of the reverend Dr. Samuel Clarke," neither separately published, but inserted in his works. Mr. Emlyn, who was naturally of a very cheerful and lively temper, enjoyed, in all respects, a large share of health, the gout excepted; which, by degrees, impaired his health, and by its annual returns greatly disabled him in his limbs. For the last two or three years of his life he grew much feebler; and about a year before his death he received a violent shock, which it was feared would have carried him off. However, he so well recovered from it, that he weathered the next winter, though a severe one, without any farther breach upon his health. On Friday, July 17, 1743, he was suddenly taken ill in the night, but grew so far better as to be able, for some days, to converse with his friends, and to testify the great satisfaction he enjoyed in the consciousness of his integrity. His disorder returning, he departed this life on Tuesday, the 30th day of the month, in the seventy-ninth year of his age. On the 16th of August following, his funeral sermon was preached at Barbican, by Mr. Foster, who has given him an excellent character. His character is likewise displayed at large in the Memoirs of his life, in which we are told that he was one of the brightest examples of substantial unaffected piety, of serious rational devotion, of a steady unshaken integrity, and an undaunted Christian courage.

He was buried in Bunhill-Fields, where there is an inscription to his memory. The Memoirs of his life were written by his son, Sollom Emlyn, esq. and separately published in 1746. In the same year they were prefixed to a collection of his works, in two volumes, octavo. An appendix is added, containing several short papers, drawn up by our author, on various subjects. Mr. Sollom Emlyn, who was bred to the law, and became an eminent counsellor, was employed to publish lord chief justice Hale's "History of the Pleas of the Crown," which he did in 1736, in two volumes, folio, together with a preface and large notes, many of which were contributed by Mr. William Whiston, a son of the celebrated Whiston, who also examined many of the records for the purpose of accuracy. Mr. Sollom Emlyn died in 1756, and left one son, Thomas Emlyn, esq. barrister at law, a bencher of Lincoln's Inn, and fellow of the royal society, who died in 1797.

Mr. Emlyn was one of the most eminent divines of the Arian persuasion which this country has produced, but his writings are not now so much read as they formerly were. He was what is called a high Arian; believing our blessed Saviour to be the first of derived beings, the Creator of the world, and an object of worship; but several persons who are advocates for the pre-existence of Christ, do not entirely coincide with the sentiments which Mr. Emlyn has advanced upon these subjects.[1]

EMMIUS (UBBO), a learned professor of Groningen, was born at Gretha, a village in East Friesland, Dec. 5, 1547. He was the son of Emmo Diken, a minister of that village, who had been Luther's and Melancthon's disciple; and at nine years of age was sent to study at Embden. He continued there till he was eighteen, and was then sent to Bremen, to improve under the famous John Molanus. Returning to his father, he did not go immediately to the university, but passed some time at Norden. Being turned of twenty-three, he was sent to Rostock, a flourishing university, where he heard the lectures of David Chytræus, a celebrated divine and historian; and of Henry Bruce, an able mathematician and physician. The death of his father obliged him to return to East Friesland, after he had continued above two years at Rostock; and his mother's excessive grief upon this occasion hindered his taking a

[1] Life, by his son.—Biog. Brit.

journey into France, as he had wished, and induced him to continue with her three years, after which he went to Geneva, where he staid two years. Being returned into his own country, he had the choice of two preferments, either to be a minister or the rector of a college: but, from a great degree of natural timidity, he could not venture to engage in the ministry, though it was very much his inclination. He chose therefore to be rector of a college, which was that of Norden; and was admitted into that post in 1579. He made his college flourish exceedingly; but was turned out of his employment in 1587, through the zeal of some Lutherans, because he would not subscribe the confession of Augsburg. He was chosen the year after to be rector of the college of Leer, whose reputation he raised so high, that it surpassed that of Norden; which the Lutherans could never retrieve from the declining state into which it fell after Emmius was deposed. They had banished from Groningen several persons who followed Calvin's reformation; and those of the exiles who retired to Leer, meeting with the same fate as Emmius, engaged in a particular friendship with him: so that, when the city of Groningen confederated with the United Provinces, and the magistrates resolved to restore their college, Emmius being recommended by several persons, they chose him to be the rector of that college, and gave him a full power to make or abrogate there such statutes as he should think proper.

He entered upon this employment in 1594, and exercised it near twenty years, to the uncommon advantage of the students, who were sent in great numbers to that college. At the end of that time, namely, in 1614, the magistrates of Groningen changed their college into an university, and made Emmius professor of history and of the Greek tongue. He was the first rector of that university, and one of the chief ornaments of it by his lectures, till the infirmities of old age did not suffer him to appear any longer in public. Yet he did not become useless either to the republic of letters, or to the university of Groningen; for he continued to write books, and to impart his wise counsels to the senate in all important affairs. He was a man whose learning was not his only merit: he was capable, which few men who spend their lives in a college are, of advising even princes. The governor of the provinces of

Friesland and Groningen consulted him very often, and seldom failed to follow his advice.

Emmius died at Groningen, Dec. 9, 1625, leaving a family behind him; for he had been twice married. In the last years of his life he composed the three volumes of his "Vetus Græcia illustrata," or ancient Greece illustrated: the first of which contains a geographical description of Greece; the second, the history of it; the third, the particular form of government in every state. This work was committed to the press in his life-time; but, through the delays of the printers, not published till after his death, in 1626, 3 vols. 8vo. He had published several considerable works before this; as, his "Opus Chronologicum novum," Groningen, 1619, fol. and some genealogical works, which contain the history of Rome; and an universal history, written in a very elaborate method; his "Decades rerum Frisicarum," in which we do not find him unreasonably prepossessed in favour of his native country: on the contrary, he confuted vigorously the idle tales related by the historians of Friesland, concerning the antiquities of their nation; and this love of truth raised him a great many enemies. This work was printed at Leyden, 1616, fol. an edition of great rarity. He wrote also a History of William Lewis count of Nassau, governor of Friesland; in which we meet, not only with a panegyric on that prince, but also a short history of the United Provinces, from 1577 to 1614. This was printed at Groningen, 1621, 4to. He had theological controversies with Daniel Hoffman, and wrote an abridgment of the life and errors of David George, the enthusiast, in German, and not in Latin, as Clement has proved in his Bibl. Curieuse. When he died, he was about composing the history of Philip of Macedon; in order to shew the United Provinces by what fraudulent and indirect means Philip had oppressed the liberty of Greece, and had already carried this history to the 15th year of Philip's reign.

His knowledge of history, and his memory, must have been extraordinary, if credit can be given to his biographers, who assert, that, without any preparation, he could answer all manner of questions concerning the history, both ancient and modern, of any country whatsoever, without the least mistake in the circumstances of times, places, and persons. He not only knew the actions, events and

motives, but also understood the interest of the several nations, the form of their government, the inclinations of their princes, the means they employed to enlarge their dominions, their alliances, and their origin. He knew also the figure, situation, and magnitude of their cities and forts, the position of rivers and highways, the turnings and windings of mountains, &c. The author of his life has collected several encomiums, which Thuanus, Scaliger, Dousa, and others, have passed upon him, which are abundantly flattering, especially those of Scaliger, who styles Emmius's History of Friesland "a divine history." The magistrates of Groningen caused his picture to be placed in the town-house.[1]

EMPEDOCLES, an eminent philosopher, poet, orator, historian, and physician, was of Agrigentum, in Sicily, and flourished about the eighty-fourth olympiad, or B. C. 444. He appears from his doctrine to have been of the Italic school; but under what master he studied philosophy is uncertain. After the death of his father Meto, who was a wealthy citizen of Agrigentum, he acquired great weight among his fellow-citizens, by espousing the popular party, and favouring democratic measures. He employed a large share of his paternal estate in giving dowries to young women, and marrying them to men of superior rank. His consequence in the state became at length so great, that he ventured to assume several of the distinctions of royalty, particularly a purple robe, a golden girdle, a Delphic crown, and a train of attendants; always retaining a grave and commanding aspect. He was a determined enemy to tyranny, and is said to have employed his influence in establishing and defending the rights of his countrymen.

The skill which Empedocles possessed in medicine and natural philosophy enabled him to perform many wonders, which he passed upon the superstitious and credulous multitude for miracles. He pretended to drive away noxious winds from his country, and hereby put a stop to epidemical diseases. He is said to have checked, by the power of music, the madness of a young man, who was threatening his enemy with instant death; to have cured Pantha, a woman of Agrigentum, whom all the physicians had declared incurable; to have restored a woman to life, who

[1] Gen. Dict.—Freheri Theatrum.—Moreri.—Foppen's Bibl. Belg.—Niceron, vol. XXIII.—Clement. Bibl. Curieuse.—Blount's Censura.—Saxii Onomast.

had lain breathless for thirty days; and to have done many other things equally astonishing, after the manner of Pythagoras: on account of which he was an object of universal admiration, so that when he came to the olympic games, the eyes of all the people were fixed upon him. Besides medical skill, Empedocles possessed poetical talents. The fragments of his verses, which are dispersed through various ancient writers, have been in part collected by Henry Stephens, in the "Poesis philosophica," 1574, 8vo. This circumstance affords some ground for the opinion of Fabricius, that Empedocles was the real author of that ancient fragment which bears the name of "The Golden Verses of Pythagoras." He is said also to have been a dramatic poet; but Empedocles the tragedian was another person; Suidas, upon some unknown authority, calls him the grandson of the philosopher. Georgias Leontinus, a celebrated orator, was his pupil; whence it may seem reasonable to infer, that he was an eminent master of the art of eloquence. The particulars of his death are variously related. Some report, that during the night, after a sacred festival, he was conveyed away towards the heavens, amidst the splendour of celestial light; others that he threw himself into the burning crater of Mount Etna. Much reliance cannot be placed on either of these stories. There is more probability that towards the close of his life he went into Greece, and died there, at what time is uncertain. Aristotle says he died at sixty years of age. The substance of his philosophy, according to Brucker, is this: It is impossible to judge of truth by the senses without the assistance of reason; which is led, by the intervention of the senses, to the contemplation of the real nature, and immutable essences, of things. The first principles of nature are of two kinds, active and passive; the active is unity, or God; the passive, matter. The active principle is a subtle, ethereal fire, intelligent and divine, which gives being to all things, and animates all things, and into which all things will be at last resolved. Many dæmons, portions of the divine nature, wander through the region of the air, and administer human affairs. Man, and also all brute animals, are allied to the divinity; and it is therefore unlawful to kill or eat animals. The world is one whole, circumscribed by the revolution of the sun, and surrounded, not by a vacuum, but by a mass of inactive matter. The first material principles of

the four elements are similar atoms, indefinitely small, and of a round form. Matter, thus divided into corpuscles, possessed the primary qualities of friendship and discord, by means of which, upon the first agitation of the original chaotic mass, homogeneous parts were united, and heterogeneous separated, and the four elements composed, of which all bodies are generated. The motion of the corpuscles, which excites the qualities of friendship and discord, is produced by the energy of intellectual fire, or divine mind; all motion, and consequently all life and being, must therefore be ascribed to God. The first principles of the elements are eternal; nothing can begin to exist, or be annihilated; but all the varieties of nature are produced by combination or separation. In the formation of the world, ether was first secreted from chaos, then fire, then earth; by the agitation of which were produced water and air. The heavens are a solid body of air, crystallized by fire. The stars are bodies composed of fire, they are fixed in the crystal of heaven; but the planets wander freely beneath it. The sun is a fiery mass, larger than the moon, which is in the form of a hollow plate, and twice as far from the sun as from the earth. The soul of man consists of two parts, the sensitive, produced from the same principles with the elements; and the rational, which is a dæmon sprung from the divine soul of the world, and sent down into the body as a punishment for its crimes in a former state, where it transmigrates till it is sufficiently purified to return to God.[1]

EMPEREUR (CONSTANTINE), of Oppyck, in Holland, was born there in the latter part of the sixteenth century, and acquired great reputation for his knowledge of the oriental languages. He was also an able lawyer and divine, and took his degree of doctor in the latter faculty. He studied the oriental languages under Drusius and Erpenius, and after having been professor of theology and Hebrew at Harderwich for eight years, was, in 1627, made professor of Hebrew at Leyden, on which occasion he delivered an harangue on the dignity and utility of the Hebrew language, and it was his constant endeavour to diffuse a knowledge of that language, and of the Arabic and Syriac, among his countrymen, that they might be the better enabled to combat the objections of the Jews to the

[1] Brucker.—Gen. Dict.—Stanley's Hist. of Philosophy.

Christian religion. In 1639, count Maurice, governor of Bresil, appointed him his counsellor. He died in June 1648, very soon after he had begun a course of theology at Leyden. He lived in much intimacy with Lewis de Dieu, Daniel Heinsius, and the Buxtorfs, who speak very highly of him. He offered at one time to superintend the printing of a Talmudical dictionary in Holland, and endeavoured to bring the younger Buxtorf to Leyden, who had undertaken to defend the vowel points against Lewis Cappel. We also find him corresponding with our excellent archbishop Usher. Constantine's works are, 1. "Commentarius ad codicem Babylonicum, seu Tractatus Thalmudicus de mensuris Templi," Leyden, 1630, 4to. 2. "Versio et Notæ ad Paraphrasin Josephi Jachiadæ in Danielem," Amst. 1633, 4to. 3. "Itinerarium D. Benjaminis," Heb. and Lat. Leyden, 8vo. 4. "Moysis Kimchi Grammatica Chaldaica," ibid. 8vo. 5. "Confutatio Abarbanelis et Alscheichi in caput liii. Isaiæ," ibid. 1631, 8vo, and Franc. 1685. 6. "Commentarius in Tractatum Thalmudicum, qui dicitur Porta, de legibus Hebræorum forensibus," Heb. and Lat. ibid. 1637, 4to. 7. "Commentarius ad Betramum de Republica Hebræorum," 1641, 8vo.[1]

EMSER (JEROME), an opponent of Luther in the sixteenth century, was a native of the circle of Suabia, a licentiate of the canon law, professor at Leipsic, and secretary and counsellor to George duke of Saxony. When Luther's translation of the Bible appeared, it was very generally read in Germany, and contributed much to advance the reformation. An antidote was therefore necessary, and Emser was fixed upon as the best qualified to furnish it. This he first attempted by publishing some notes on Luther's New Testament, and afterwards, encouraged by the duke and two popish bishops, produced what he called "A correct translation" of the New Testament into German, which was in fact little more than a transcript of Luther's labours, with some alterations in favour of the peculiar tenets of the Romish church; yet the duke George had such an opinion of this formidable translation, and of the mischief it would do to the reformed, that as soon as it was ready to appear (1527), he issued a proclamation in which he treated Luther and his disciples with the most virulent language. Emser also entered into controversy

[1] Moreri.—Foppen Bibl. Belg.

with Luther, on the mass and other subjects which then formed the basis of the disputes between the popish adherents and the reformed. He died suddenly Nov. 8, 1527, and his works soon after him, which, indeed, had never been held in high repute, nor did Luther ever condescend to answer him.[1]

ENFIELD (WILLIAM), a dissenting divine of great learning and amiable character, was born at Sudbury, on March 29, O. S. 1741, of parents in a humble walk of life, but of very respectable characters. His amiable disposition and promising talents early recommended him to the rev. Mr. Hextall, the dissenting minister of that place, who took great care of his education, and infused into his young mind that taste for elegance in composition, which ever afterwards distinguished him. In his seventeenth year, he was sent to the academy at Daventry, then under the direction of the rev. Dr. Ashworth, where he passed through the usual course of instruction preparatory to the office of the ministry; and with such success did he cultivate his talents, that, on leaving the academy, he was at once chosen, in 1763, minister of the congregation of Benn's Garden, in Liverpool, where he passed seven of the happiest years of life, very generally beloved and esteemed. He married, in 1767, the daughter of Mr. Holland, draper, in Liverpool, with whom he passed all the rest of his days in most cordial union. His literary reputation was extended, during his residence in this place, by the publication of two volumes of sermons, which were very well received, and were followed by "A Collection of Hymns and of Family Prayers."

About 1770, he was invited to take a share in the conduct of the dissenting academy at Warrington, and also to occupy the place of minister to the congregation there, both vacant by the death of the rev. Mr. Seddon. His acceptance of this honourable invitation was a source of a variety of mixed sensations and events to him, of which anxiety and vexation composed too large a share for his happiness. No assiduity on his part was wanting in the performance of his various duties; but the diseases of the institution were radical and incurable; and perhaps his gentleness of temper was ill adapted to contend with the difficulties in matter of discipline, which seem entailed on all dissenting

[1] Moreri.—Jortin's Erasmus.—Milner's Ch. Hist. vol. IV. p. 637.

academies, and which, in that situation, fell upon him, as the domestic resident, with peculiar weight. He always, however, possessed the respect and affection of the best-disposed of the students; and there was no reason to suppose that any other person, in his place, could have prevented that dissolution which the academy underwent in 1783. During the period of his engagement there, his indefatigable industry was exerted in the composition of a number of works, mostly, indeed, of the class of useful compilations, but containing valuable displays of his powers of thinking and writing. The most considerable was his "Institutes of Natural Philosophy," 1783, 4to, a clear and well-arranged compendium of the leading principles, theoretical and experimental, of the sciences comprized under that head. And it may be mentioned as an extraordinary proof of his diligence and power of comprehension, that, on a vacancy in the mathematical department of the academy, which the state of the institution rendered it impossible to supply by a new tutor, he prepared himself at a short warning to fill it up; and did fill it with credit and utility *, though this abstruse branch of science had never before been a particular object of his study. He continued at Warrington two years after the academy had broken up, taking a few private pupils. In 1785, receiving an invitation from the principal dissenting congregation at Norwich, he accepted it, and first fixed his residence at Thorpe, a pleasant village near the city, where he pursued his plan of taking a limited number of pupils to board in his house. He afterwards removed to Norwich itself, and at length, fatigued with the long cares of education, entirely ceased to receive boarders, and only gave private instructions to two or three select pupils a few hours in the morning. This too he at last discontinued, and devoted himself solely to the duties of his congregation, and the retired and independent occupations of literature. Yet, in a private way and small circle, few men had been more successful in education, of which many striking examples might be mentioned, and none more so than the

* In our text we follow Dr. Aikin; but Mr. Wakefield says, "When he (Dr. Enfield) engaged in the mathematical and philosophical departments at Warrington, he appears to have mistaken his talents, as many good men have done before him; and indeed this mistake of his judgment he afterwards acknowledged to me, with a magnanimity more honourable to his character than all superiority of intellectual accomplishments." Wakefield's Memoirs, vol. I. p. 225.

members of his own family. Never, indeed, was a father more deservedly happy in his children; but the eldest, whom he had trained with uncommon care, and who had already, when just of age, advanced in his professional career so far as to be chosen town-clerk of Nottingham, was most unfortunately snatched away by a fever, a few years since. This fatal event produced effects on the doctor's health which alarmed his friends. The symptoms were those of *angina pectoris*, and they continued till the usual serenity of his mind was restored by time and employment. Some of the last years of his life were the most comfortable; employed only in occupations which were agreeable to him, and which left him master of his own time; witnessing the happy settlement of two of his daughters; contracted in his living within the domestic privacy which he loved; and connected with some of the most agreeable literary companions, and with a set of cordial and kind-hearted friends, he seemed fully to enjoy life as it flowed, and indulged himself in pleasing prospects for futurity. But an unsuspected and incurable disease was preparing a sad and sudden change; a schirrous contraction of the rectum, the symptoms of which were mistaken by himself for a common laxity of the bowels, brought on a total stoppage, which, after a week's struggle, ended in death. Its gradual approach gave him opportunity to display all the tenderness, and more than the usual firmness of his nature. He died amidst the kind offices of mourning friends at Norwich, Nov. 3, 1797. Besides the literary performances already mentioned, Dr. Enfield completed in 1791, the laborious task of an abridgment of "Brucker's History of Philosophy," which he comprized in two volumes, 4to. It may be truly said, that the tenets of philosophy and the lives of its professors were never before displayed in so pleasing a form, and with such clearness and elegance of language. Indeed it was his peculiar excellence to arrange and express other men's ideas to the utmost advantage; but it has been objected that in this work he has been sometimes betrayed into inaccuracies by giving what he thought the sense of the ancients in cases where accuracy required their very words to be given. Yet a more useful or elegant work upon the subject has never appeared in our language, and in our present undertaking we have taken frequent opportunities to acknowledge our obligations to it. Among Dr. Enfield's publica-

tions not noticed above, were his "Speaker," a selection of pieces for the purpose of recital; "Exercises on Elocution," a sequel to the preceding; "The Preacher's Directory," an arrangement of topics and texts; "The English Preacher," a collection of short sermons from various authors, 9 vols. 12mo; "Biographical Sermons on the principal characters in the Old and New Testament." After his death a selection of his "Sermons" was published in 3 vols. 8vo, with a life by Dr. Aikin. As a divine, Dr. Enfield ranks among the Socinians, and his endeavours in these sermons are to reduce Christianity to a mere system of ethics.[1]

ENGHELBRECHTSEN (Cornelius), a celebrated painter, was born in 1468, in the town of Leyden, and took for his guide the works of John van Eyck. He was the first that painted in oil in his country; was a good draftsman, and executed with no less vigour than dispatch both in water-colours and in oil. His works, which escaped the disturbances that ravaged the country, being preserved with respect, by the citizens in the town-house of Leyden, were two altar-pictures, with the side-pieces, since put up in the church of Notre-dame du Marais; one representing Christ on the Cross between the Thieves, the other Abraham's Sacrifice, and another, a Descent from the Cross. In the same place is preserved a cartoon in water-colours, representing the adoration of the kings. Lucas van Leyden formed himself on his manner. But the principal work of Enghelbrechtsen, according to his biographer Van Mander, is a picture designed to enrich the tombs of the barons of Lockhorst. It was in their chapel in the church of St. Peter of Leyden, and in 1604 was conveyed to Utrecht, to M. van den Bogaert, son-in-law of M. van Lockhorst. The main subject represents the lamb of the Apocalypse: a multitude of figures, well disposed, the physiognomies noble and graceful, and the delicate style of his pencil render this picture the admiration of all that see it. His genius led him to make a particular study of the emotions of the soul, which he had the art of expressing in every physiognomy. He was considered by the masters his contemporaries as one of the greatest painters of his age. He died at Leyden in 1533, in the sixty-fifth year of his age.[2]

[1] Life as above.—Gleig's Supplement to the Encyclopædia Britannica.—Wakefield's Memoirs. [2] Descamps, vol. I.—Pilkington.

ENGHELRAMS (CORNELIUS), another artist, was born at Malines in the year 1527. Though he has left chiefly pictures in distemper, yet he is allowed to be a very able artist. His principal works are in the church of St. Rombout. He has represented on a large canvas, the works of mercy. A multitude of figures, well designed, form the object of this grand composition, and among them he is said to have distinguished, with great spirit, the poor that deserve our compassion, from those who do not. His works are dispersed in the principal towns of Germany. At Hamburgh, in the church of St. Catharine, was a grand and learned composition representing the conversion of St. Paul. He painted for the prince of Orange, in the castle of Antwerp, the history of David, from the designs of Lucas van Heere. De Vries painted the architecture of it, the friezes, the terms, and the other ornaments. The whole was executed in water-colours. Enghelrams died in 1583, at the age of fifty-six.[1]

ENGLISH (HESTER), a French woman by extraction, was eminent for her fine writing in the time of queen Elizabeth and James I. Many of her performances are still extant both in our libraries and private hands; particularly one in the Harcourt family, entitled "Historiæ memorabiles Genesis per Esteram Inglis Gallam," Edenburgi, ann. 1600. It appears by Hearne's spicilegium to Gul. Neubrigensis, vol. III. p. 751, 752, that she was the most exquisite scribe of her age. A curious piece of her performance was in the possession of Mr. Cripps, surgeon in Budge-row, London, entitled "Octonaries upon the vanitie and inconstancie of the world. Writin by Ester Inglis. The firste of Januarie, 1600." It is done on an oblong 8vo, in French and English verse; the French is all in print hand, and the English mostly Italian or secretary, and is curiously ornamented with flowers and fruits painted in water-colours, and on the first leaf is her own picture, in a small form, with this motto,

"De Dieu le bien,
De moy le rien."

All we know of this curious artist is, that she lived single to the age of about forty, and then married Mr. Bartholomew Kello, a North Briton; that she had a son who was educated at Oxford, and was minister of Speckshall, in

[1] Descamps, vol. I.—Pilkington.

Suffolk. His son was sword-bearer of Norwich, and died in 1709. Joseph Hall, bishop of Norwich, when dean of Worcester, 1617, is styled by her, " My very singular friend," in a manuscript dedicated to him, now in the Bodleian library.[1]

ENNIUS (Quintus), an ancient Latin poet, was born at Rudiæ, a town in Calabria, anno U.C. 514, or B.C. 237. That this was the place of his nativity, we learn from himself, as well as from others; and the Florentines at this day claim him for their fellow-citizen. He came at first to Rome, when M. P. Cato was quæstor, whom he had instructed in the Greek language in Sardinia. C. Nepos informs us, that " Cato, when he was prætor, obtained the province of Sardinia, from whence, when he was quæstor there before, he had brought Ennius to Rome: " which we esteem," says the historian, " no less than the noblest triumph over Sardinia." He had a house on the Aventine mount; and, by his genius, conversation, and integrity, gained the friendship of the most eminent persons in the city. Among these were Galba and M. Fulvius Nobilior, by whose son (who, after his father's example, was greatly addicted to learning) he was made free of the city. He attended Fulvius in the war against the Ætolians and Ambraciotæ, and celebrated his victories over those nations. He fought likewise under Torquatus in Sardinia, and under the elder Scipio; and in all these services distinguished himself by his uncommon valour. He was very intimate with Scipio Nasica, as appears from Cicero: Nasica, going one day to visit Ennius, and the maid-servant saying that he was not at home, Scipio found that she had told him so by her master's orders, and that Ennius was at home. A few days after, Ennius coming to Nasica, and inquiring for him at the door, the latter called out to him, " that he was not at home." Upon which Ennius answering, " What! do I not know your voice?" Scipio replied, " You have a great deal of assurance; for I believed your maid, when she told me, that you were not at home; and will not you believe me myself?" Ennius was a man of uncommon virtue, and lived in great simplicity and frugality. He died at the age of seventy years; and his death is said to have been occasioned by the gout, contracted by an immoderate

[1] Massey's Origin and Progress of Letters.

use of wine, of which he always drank very freely before he applied himself to writing. This Horace affirms:

Ennius ipse pater nunquam nisi potus ad arma
Prosiluit dicenda. Lib. i. epist. 19.

Inspir'd with wine old Ennius sung, and thought
With the same spirit that his heroes fought. PITT.

He was interred in the Appian way, within a mile of the city, in Scipio's sepulchre; who had so great an esteem and friendship for him, that he ordered him to be buried in his sepulchre, and a statue to be erected to him upon his monument. Valer. Maximus observes, that "Scipio paid these honours to Ennius, because he thought that his own actions received a lustre from that poet's writings; and was persuaded, that the memory of his exploits would last as long as the Roman empire should flourish."

Ennius is said to have been perfectly well skilled in the Greek language, and to have endeavoured to introduce the treasures of it among the Latins. Suetonius tells us, that "he and Livius Andronicus were half Greeks, and taught both the Greek and Latin languages at home and abroad." He was the first among the Romans who wrote heroic verses, and greatly polished the Latin poetry. He wrote the Annals of Rome, which were so highly esteemed, that they were publicly recited with unusual applause by Quintus Vargonteius, who digested them into books; and they were read at Puteoli in the theatre by a man of learning, who assumed the name of the Ennianist. He translated several tragedies from the Greek, and wrote others. He published likewise several comedies; but, whether of his own invention, or translated by him, is uncertain. He gave a Latin version of Evemerus's sacred history, and Epicharmus's philosophy; and wrote Phagetica, epigrams; Scipio, a poem; Asotus or Sotadicus, satires; Protreptica & Præcepta, and very probably several other works. It appears from his writings, that he had very strong sentiments of religion. The fragments of Ennius, for there are nothing but fragments left, were first collected by the two Stephenses; and afterwards published by Jerom Columna, a Roman nobleman, with a learned commentary, and the life of Ennius, at Naples, 1590, 4to. Columna's edition was reprinted at Amsterdam, 1707, 4to, with several additions by Hesselius, professor of history and elo-

quence in the school at Rotterdam, and this is by far the best edition of Ennius.[1]

ENNODIUS (MAGNUS FELIX), bishop of Pavia in Italy, and an eminent writer, was descended from an illustrious family in Gaul, and born in Italy about the year 473. Losing an aunt, who had brought him up, at sixteen years of age, he was reduced to very necessitous circumstances, but retrieved his affairs by marrying a young lady of great fortune and quality. He enjoyed for some time all the pleasures and advantages which his wealth could procure him; but afterwards resolved upon a more strict course of life. He entered into orders, with the consent of his lady, who likewise betook herself to a religious life. He was ordained deacon by Epiphanius, bishop of Pavia, with whom he lived in the most inviolable friendship. His application to divinity did not divert him from prosecuting, at his leisure hours, poetry and oratory, in which he had distinguished himself from his youth; and his writings gained him very great reputation. Upon the death of Epiphanius, he appears to have been elected one of the deacons of the Roman church; and in the year 503, having presented to the synod of Rome an apology for the council there, which had absolved pope Symmachus the year before, it was ordered to be inserted among the acts of the synod. He was advanced to the bishopric of Pavia about the year 511, and appointed to negociate an union between the eastern and western churches; for which purpose he took two journeys into the east, the former in the year 515, with Fortunatus, bishop of Catanæa; the latter in the year 517, with Peregrinus, bishop of Misenum. Though he did not succeed in these negotiations, he shewed his prudence and resolution in the management of them. For the emperor Anastasius, having in vain used his utmost efforts to deceive or corrupt him, after other instances of ill treatment, ordered him to be put on board an old ship; and, forbidding him to land in any part of Greece, exposed him to manifest danger, yet he arrived safe in Italy; and, returning to Padua, died there, not long after, in the year 521. His works consist of, 1. "Epistolarum ad diversos libri IX." 2. "Panegyricus Theodorico regi Ostrogothorum dictus." 3. "Libellus apologeticus pro Synodo Palmari." 4. "Vita B. Epiphanii episcopi Ticinensis." 5. "Vita B. Antonii monachi Lirinensis."

[1] Gen. Dict.—Vossius de Poet. Lat.—Saxii Onomasticon.

6. "Eucharisticon de Vita sua ad Elpidium." 7. "Parænesis didascalica ad Ambrosium & Beatum." 8. "Præceptum de Cellulanis Episcoporum." 9. "Petitorium, quo absolutus est Gerontius." 10. "Benedictio Cerei Paschalis I." 11. "Benedictio Cerei Paschalis II." 12. "Dictiones sacræ VI." 13. "Dictiones scholasticæ VII." 14. "Controversiæ X." 15. "Dictiones Ethicæ V." 16. "Poemata, seu Carminum Liber I." 17. "Epigrammata, seu Carminum Liber II." They were all published by Andrew Scottus at Tournay, 1610, 8vo; and by James Sirmond at Paris, 1611, 8vo, with notes, explaining the names and titles of the persons mentioned by Ennodius, and containing a great many observations very useful for illustrating the history of that age. Ennodius's works are likewise printed with emendations and illustrations, at the end of the first volume of father Sirmond's works, published at Paris in 1696; and, from that edition, at Venice, 1729, folio. Dupin observes, that there is a considerable warmth and liveliness of imagination in the writings of Ennodius; but that his style is obscure, and his manner of reasoning far from exact.[1]

ENT (George), a very ingenious physician, was born at Sandwich in Kent, Nov. 6, 1604; and, after regularly going through a course of classical instruction, was sent to Sidney college in Cambridge. He afterwards travelled on the continent, and received the degree of doctor of physic at Padua. After his return home, he became eminent for his practice, during the times of the usurpation, was chosen fellow, and afterwards president, of the college of physicians; and at length had the honour of knighthood conferred upon him by Charles II. He died at London, Oct. 13, 1689, and was buried in the church of St. Laurence Jewry. He was intimate with the celebrated Harvey, whom he learnedly defended in a piece entitled "Apologia pro Circulatione Sanguinis contra Æmilium Parisanum, 1641," in 8vo. He also travelled to Italy in company with Harvey in 1649; and in 1651 he prevailed with him to consent to the publication of his "Exercitationes de generatione animalium;" which he himself superintended, and presented to the president and fellows of the college of physicians in a sensible and elegant dedication. Aubrey says he translated the whole into Latin. He published

1 Gen. Dict.—Cave, vol. I.—Dupin.—Moreri.

also, "Animadversiones in Malachiæ Thrustoni, M. D. diatribam de respirationis usu primario, 1679," 8vo; before which, says Wood, is his picture in a long peruke. In the Philosophical Transactions, number 194, ann. 1691, are sir George Ent's "Observationes ponderis testudinis, cum in autumno terram subiret, cum ejusdem ex terrâ verno tempore exeuntis pondere comparati, per plures annos repetitæ." Wood thinks that sir George was the author of more things: but they had not come to his knowledge. His whole works were, however, published at Leyden in 1687, 8vo.[1]

ENTICK, or ENTINCK (JOHN), a miscellaneous compiler of various historical works, was born in 1713, but where, or where educated, we have not been able to discover: he styled himself in his numerous title-pages the Rev. John Entick, M. A. but it does not appear whence he derived his orders, or his degree. It is certain that at one time he studied with a view to the ministry, either in the church or among the dissenters. In the list of writers who engaged in the controversy with Woolston, we find his name, as a "student in divinity," and the author of a tract, entitled "The Evidence of Christianity asserted and proved from facts, as authorised from sacred and profane history." Mr. Entick was at this time about eighteen years old. In London, or its vicinity at Stepney, he was a schoolmaster, and spent a considerable part of his life in writing for the booksellers, who appear to have always employed him when they engaged in such voluminous compilations as were to be published in numbers. In this way we find his name to a "Naval History," folio; "A History of the (Seven years') War," 5 vols. 8vo; "A History of London," 4 vols. 8vo; a new edition, enlarged, of Maitland's History of London, 2 vols. folio, &c. &c. He compiled also a small Latin and English Dictionary, and a Spelling Dictionary, of both which immense numbers have been sold. About the year 1738, he proposed publishing an edition of Chaucer, which never took effect. Soon after the beginning of the present reign, he commenced patriot, of the school of Wilkes, wrote for some time in an anti-ministerial paper called the Monitor, and had at length the good fortune to be taken up under a general warrant, for which he prosecuted the messenger, and recovered

[1] Wood's Fasti, vol. I.

300*l.* damages. It was after this that he professed to improve and enlarge Maitland's History of London, without adding a syllable to the topographical part; but in the historical, he gave a very full account of Wilkes's proceedings with the city of London, and of the sufferings of his adherents. In 1760, he married a widow lady of Stepney, who died the same year; and in May 1773, himself died, and was buried at the same place. We may add to his other publications, that he had a considerable share in the New "Week's Preparation," and a New "Whole Duty of Man."[1]

ENZINAS (FRANCIS) is a Spanish writer, who among biographers is classed under different names. In Moreri, we find him under that of DRYANDER, by which, perhaps, he is most generally known; but in France he took the name of DU CHESNE, and by the Germans was called EYCK, EYCKEN, or EYCKMAN. Referring to Marchand for a dissertation on these different names, it may suffice here to notice that Enzinas was of a distinguished family of Burgos, the capital of Old Castille, where he was probably born, or where at least he began his studies. He appears afterwards to have gone into Germany, and was the pupil of the celebrated Melancthon for some years, and thence into the Netherlands to some relations, where he settled. Having become a convert to the reformed religion, which was there established, he translated the New Testament into Spanish, and dedicated it to Charles V. It was published at Antwerp in 1543. He had met with much discouragement when he communicated this design to his friends in Spain, and was now to suffer yet more severely for his attempt to present his countrymen with a part of the scriptures in their own tongue. The publication had scarcely made its appearance, when he was thrown into prison at Brussels, where he remained from November 1543 to Feb. 1, 1545, on which day finding the doors of his prison open, he made his escape, and went to his relations at Antwerp. About three years after, he went to England, as we learn from a letter of introduction which Melancthon gave him to archbishop Cranmer. About 1552 Melancthon gave him a similar letter to Calvin. The time of his death is not known. He published, in 1545, "A History of the State of the Low Countries, and of the reli-

1 Lysons's Environs, vol. III.—Gent. Mag. &c.

gion of Spain," in Latin, which was afterwards translated into French, and forms part of the "Protestant Martyrology," printed in Germany. Marchand points out a few other writings by him, but which were not published separately. Enzinas had two brothers, James and John. Of the former little is recorded of much consequence; but John, who resided a considerable time at Rome, and likewise became a convert to the protestant religion, was setting out for Germany to join his brother, when some expressions which he dropped, relative to the corruptions and disorders of the church, occasioned his being accused of heresy, and thrown into prison. The terrors of a dungeon, and the prospect of a cruel death, did not daunt his noble soul, but when brought before the pope and cardinals to be examined, he refused to retract what he had said, and boldly avowed and justified his opinions, for which he was condemned to be burnt alive, a sentence which was put into execution at Rome in 1545.[1]

EOBANUS (Hessus), a celebrated Latin poet of Hesse, was born January 6, 1488, under a tree in the fields, and therefore probably of very obscure parents. He became, however, so famous by his poems, as to be called the German Homer. He taught the belles lettres at Herfort and Nuremberg, then at Marpurg, where the landgrave of Hesse loaded him with favours. Eobanus was given to his country vice of excessive drinking, in which he prided himself. He died October 5, 1540, at Marpurg. He translated Theocritus into Latin verse, Basil, 1531, 8vo, and Homer's Iliad, Basil, 1540, 8vo, &c. His "Eclogues," Halæ, 1539, 8vo, and "De tuenda bona Valetudine," Francfort, 1564, 8vo, are particularly admired. His style is natural, easy, clear, and correct; nor had Germany, at that time, produced much that was superior. His life was written by Joachim Camerarius, Noremb. 1553, 8vo.[2]

EPAMINONDAS, a famous Theban, son of Polymnus, and one of the greatest captains of antiquity, studied philosophy and music under Lysis, a Pythagorean philosopher, and was accomplished in every exercise of mind and body. Epaminondas first bore arms among the Lacedemonians, saved the life of Pelopidas their general, who had received seven or eight wounds in battle, and formed a strict friend-

[1] Marchand.—Moreri in Dryander.—Antonio Bibl. Hisp.

[2] Moreri.—Niceron, vol. XXI.—Freheri Theatrum.—Clement Bibl. Curieuse.—Saxii Onomast.

ship with him, which lasted through life. Pelopidas, by his advice, delivered the city of Thebes from the yoke of the Lacedemonians, who had gained possession of Cadmea, which occasioned a bloody war between the two nations. Epaminondas was appointed general of the Thebans, gained the celebrated battle of Leuctra, 371 B. C. in which Cleombrotus, a valiant king of Sparta, was killed; ravaged the enemy's country, and caused the city of Messene to be rebuilt and peopled. The command of the army being afterwards given to another, because Epaminondas had kept the troops in the field four months beyond the time ordered by the people, he served as a common soldier, and signalized himself by so many noble actions, that the Thebans, ashamed of having deprived him of the command, restored all his authority, that he might conduct the war in Thessaly, where his arms were ever victorious. A war breaking out between the people of Elea and those of Mantinea, the Thebans defended the former, and Epaminondas attempted to surprise Sparta and Mantinea; but, failing in his enterprize, he engaged the enemy 363 B. C. and was mortally wounded by a spear, the head of which remained in the wound. Finding that he must die if it was extracted, he would not let it be done, but continued to give his orders. When told that the enemy were defeated entirely, he said, "I have lived long enough, since I die unconquered;" then, tearing out the weapon, expired, being about forty-eight years of age. One of his friends condoling with him, a few moments before, that he left no children, having never been married, "You are mistaken," replied Epaminondas; "I leave two daughters; the Victory at Leuctra, and that at Mantinea." This great man was not only illustrious for his military talents, but for his goodness, affability, frugality, equity, and moderation; and was a tender, generous friend.[1]

EPEE (CHARLES MICHEL de l'), a very ingenious and benevolent French abbé, and the extensive promoter, if not the inventor, of a method of relieving the deaf and dumb, and rendering them useful members of society, was the son of an architect, who educated him for the church. Having obtained a canonry of Troyes, by the presentation of the bishop of that diocese, he soon became intimate with the prelate Soanen, famous for his attachment to

[1] Plutarch.—Cornel. Nepos, &c.

Quesnel, and his opposition to the bull Unigenitus, and coinciding in his religious opinions, shared in the persecution of which Soanen was the object, and was laid under an interdict. He was first induced to turn his thoughts towards the unhappy case of the deaf and dumb, from observing two young girls in that situation, and although some not altogether unsuccessful attempts had been made before his time, in individual cases, the abbé L'Epee soon outdid the most skilful of his predecessors, by reducing his means to a sort of system. Under his care numerous pupils acquired useful knowledge, and were enabled to hold a communication with their friends. Some of them were enabled to learn several languages; others became profound mathematicians, and others obtained academical prizes by poetical and literary works. Without other means than a moderate personal fortune, for he held no place or preferment, he defrayed the whole expences of his establishment, and always deprived himself of luxuries, and often of necessaries, that his poor pupils might not want. When the emperor Joseph II. came to Paris, he admired the institution and its founder, and asked permission to place under his care an intelligent man, who might diffuse through Germany the blessings of his labours; and he sent him a magnificent gold box with his picture. In 1780 the Russian ambassador came to offer him the compliments of his sovereign, and a considerable present. "Tell Catherine," said L'Epee, "that I never receive gold; but that if my labours have any claim to her esteem, all I ask of her is to send me from her vast dominions one born deaf and dumb to educate." This amiable man died in February 1790, justly regretted by his country, and was succeeded in his school by the abbé Sicard. L'Epee wrote, 1. "An Account of the Complaint and Cure of Marianne Pigalle," 1759, 12mo. 2. "Institution des Sourds et Muets, par la voie des signes methodiques," 1776, 12mo, reprinted in 1784, under the title "La veritable maniere d'instruire les Sourds et Muets, confirmée par une longue experience." A translation of this was published in London, 1801, 8vo. We cannot conclude this article without adverting to the success of the methods of teaching the deaf and dumb as now practised in this country, and eminently promoted by the "Society for the Deaf and Dumb," in their Asylum, Kent Road: few charitable foundations have been more

wisely laid, more judiciously conducted, or more liberally supported.[1]

EPHORUS, a Greek orator and historian, a native of Cuma or Cyme in Æolia, flourished about the year 352 B. C. He was a disciple of Socrates, at whose instigation he wrote history; which he commenced after the fabulous periods, with the return of the Heraclidæ into Peloponnesus, and brought down to the twentieth year of Philip of Macedon. This work, which was divided into 30 books, was held in estimation by the ancients, and is frequently cited by Strabo and other writers; though the historian is charged with errors and misrepresentations, and plagiarisms. Besides the history, the loss of which is regretted, Ephorus wrote several other books on moral, geographical, and rhetorical subjects, none of which are extant; but some "Fragmenta" are published with Scylax, Gr. and Lat. Leyden, 1697, 4to.[2]

EPHREM, or EPHRAIM (St.), an ancient Christian writer of the fourth century, was a native of Edessa, according to some; or, as others say, of Nisibe in Syria; and was born under the emperor Constantine. He embraced a monastic life from his earliest years, and in a short time was chosen superior to a considerable number of monks. He is also said to have been ordained deacon at Edessa, and priest at Cæsarea in Cappadocia by St. Basil, who taught him Greek; but these two last circumstances are questionable, and it is more generally asserted that he did not understand Greek, and that he died a deacon. He might have been a bishop, which promotion he averted in a very singular manner, that reminds us of the conduct of Ambrose on a similar occasion: Sozomen relates, that when the people had chosen him, and sought him in order to have him ordained to that function, he ran into the market-place and pretended to be mad, and they desisting from their purpose, he escaped into some retired place, where he continued till another was chosen. He wrote a great number of books, all in the Syriac language; a great part of which is said to have been translated in his lifetime. Photius tells us that he wrote above a thousand orations, and that himself had seen forty-nine of his sermons: and Sozomen observes, that he composed three

[1] Dict. Hist.—Biog. Moderne.—See some remarks on the abbé L'Epee's system in Dr. Watson's Instructions for the Deaf and Dumb, 1809, 2 vols. 8vo.

[2] Gen. Dict. one of Bayle's most tiresome articles.—Moreri.

hundred thousand verses, and that his works were so highly esteemed that they were publicly read in the churches after the scriptures. The same writer adds, that his works were so remarkable for beauty and dignity of style, as well as for sublimity of sentiments, that these excellences did not disappear even in their translations: and St. Jerom assures us, that in reading the translation of St. Ephrem's treatise of the Holy Ghost, he recognized all the excellence of the original. Gregory Nyssen, in his panegyric on this father, is very copious with regard to the merit of his writings, and his attachments to the orthodox faith. St. Ephrem had an extreme aversion to the heresies of Sabellius, Arius, and Apollinarius; the last of whom, as Gregory relates, he treated in a manner which partakes too much of the modern trick to deserve much credit. It is thus related: Apollinarius having written two books, in which he had collected all the arguments in defence of his own opinion, and having entrusted them with a lady, St. Ephrem borrowed these books, under the pretence of being an Apollinarian; but before he returned them he glewed all their leaves together. The lady seeing the outside of the books to be the same as before, and not discovering that any thing had been done to them, returned them to Apollinarius to be used in a public conference he was going to have with a catholic: but he, not being able to open his books, was obliged to retire in disgrace. St. Ephrem was a man of the greatest severity of morals, and so strict an observer of chastity, that he avoided the sight of women. Sozomen tells us, that a certain woman of dissolute character, either on purpose to tempt him, or else being hired to it by others, met him on purpose in a narrow passage, and stared him full and earnestly in the face. St. Ephrem rebuked her sharply for this, and bade her look down on the ground. But the woman said, "Why should I do so, since I am not made out of the earth, but of thee? It is more reasonable that thou shouldst look upon the ground, from which thou hadst thy original, but that I should look upon thee, from whom I was procreated." St. Ephrem, wondering at the woman, wrote a book upon this conversation, which the most learned of the Syrians esteemed one of the best of his performances. He was also a man of exemplary charity, and as a late historian remarks, has furnished us with the first outlines of a general infirmary. Edessa having been long afflicted with a famine, he quitted

his cell; and applying himself to the rich men, expostulated severely with them for suffering the poor to starve, while they covetously kept their riches hoarded up. He read them a religious lecture upon the subject, which affected them so deeply, that they became regardless of their riches: "but we do not know," said they, "whom to trust with the distribution of them, since almost every man is greedy of gain, and makes a merchandise and advantage to himself upon such occasions." St. Ephrem asked them, "what they thought of him?" They replied, that they esteemed him a man of great integrity, as he was universally thought to be. "For your sakes, therefore," said he, "I will undertake this work;" and so, receiving their money, he caused three hundred beds to be provided and laid in the public porticoes, and took care of those who were sick through the famine. And thus he continued to do, till, the famine ceasing, he returned to his cell, where he applied himself again to his studies, and died not long after, in the year 378, under the emperor Valens. Upon his death-bed he exhorted the monks who were about him, to remember him in their prayers; forbade them to preserve his clothes as relics; and ordered his body to be interred without the least funeral pomp, or any monument erected to him. St. Ephrem was a man of the severest piety, but confused in his ideas, and more acquainted with the moral law than the gospel.

There is an edition of St. Ephrem's Sermons, by Thwaites, the Greek only, Oxford, 1709, fol. and of his whole works, by Asseman, Gr. Syr. and Lat. printed at Rome, 1732—46, in 6 vols. fol. which is accompanied with prolegomena, notes, and prefaces.[1]

EPICHARMUS, an ancient poet and philosopher, who flourished about 440 B. C. was born in the island of Coös, and was carried, as we are told by Laërtius, into Sicily when he was but three months old, first to Megara, and afterwards to Syracuse; which may well enough justify Horace and others in calling him a Sicilian. He had the honour of being taught by Pythagoras himself; and he and Phormus are said to have invented comedy in Syracuse, though others have pretended to that discovery. He wrote fifty-five, or, according to others, thirty-five plays; but

[1] Cave, vol. I.—Dupin.—Gen. Dict.—Milner's Eccl. Hist. vol. II. p. 251.—Lardner's Works.—Saxii Onomast.

his works have been so long lost, that even their character is scarcely on record. Horace only has preserved the memory of one of his excellences, by commending Plautus for imitating it; and that is, the keeping his subject always in view, and following the intrigue very closely:

Plautus ad exemplum Siculi properare Epicharmi, &c.

Besides his numerous comedies, he wrote a great many treatises in philosophy and medicine, but the tyranny of Hiero prevented him from assuming the public profession of philosophy, and no accurate account of his philosophical tenets remains. Aristotle, as Pliny tells us, thought that Epicharmus added the letters Θ and X to the Greek alphabet, though others ascribe them to Palamedes. He died at the age of ninety, according to Laërtius; or ninety-seven, as Lucian asserts. Laërtius has preserved four verses, inscribed on one of his statues, which shew the high esteem antiquity had of him.[1]

EPICTETUS, an illustrious philosopher of the school of the stoics, flourished in the first century of the Christian æra. He was born at Hieropolis in Phrygia, and was sold as a slave to Epaphroditus, one of Nero's domestics. He was lame, which has been variously accounted for. Suidas says, that he lost one of his legs when he was young, in consequence of a defluxion; Simplicius asserts that he was born lame; Celsus relates, that when his master, in order to torture him, bended his leg, Epictetus, without discovering any sign of fear, said to him, "You will break it:" and when his tormentor had broken the leg, he only said, "Did I not tell you, you would break it?" Others ascribe his lameness to the heavy chains with which his master loaded him. Having, at length, by some means obtained his freedom, he retired to a small hut within the city of Rome, where, with the bare necessaries of life, he devoted himself to the study of philosophy, and passed his days entirely alone, till his humanity led him to take the charge of a child, whom a friend of his had through poverty exposed, and to provide it with a nurse. Having furnished himself, by diligent study, with the principles of the stoic philosophy, and been instructed in rhetoric by Rufus, who was himself a bold and successful corrector of public manners, Epictetus, notwithstanding his poverty, became a

[1] Gen. Dict.—Diogenes Laertius.—Brucker.—Saxii Onomast.—See remarks on him and his fragments in Cumberland's Observer.

popular moral preceptor, for which he was admirably qualified, being an acute and judicious observer of manners. His eloquence was simple, majestic, nervous, and penetrating, and while his doctrine inculcated the purest morals, his life was an admirable pattern of sobriety, magnanimity, and the most rigid virtue.

Neither his humble station, nor his singular merit, could however screen Epictetus from the tyranny of the monster Domitian. With the rest of the philosophers he was banished, under a mock decree of the senate, from Italy, which he bore with a degree of firmness worthy of a philosopher who called himself a citizen of the world, and could boast that, wherever he went, he carried his best treasures along with him. At Nicopolis, the place which he chose for his residence, he prosecuted his design of correcting vice and folly by the precepts of philosophy. Wherever he could obtain an auditory, he discoursed concerning the true way of attaining contentment and happiness; and the wisdom and eloquence of his discourses were so highly admired, that it became a common practice among the more studious of his hearers to commit them to writing. It is probable from the respect which Adrian entertained for him that he returned to Rome after the death of Domitian; and the "Conference between Adrian and Epictetus," if the work were authentic, would confirm this probability; but it is impossible to compare it with his genuine remains, without pronouncing it spurious.

Epictetus flourished from the time of Nero to the latter end of the reign of Adrian, but not so far as the reign of the Antonines; for Aulus Gellius, who wrote in their time, speaks of Epictetus as lately dead; and the emperor Marcus Aurelius mentions him only to lament his loss. The memory of Epictetus was so highly respected, that, according to Lucian, the earthen lamp by which he used to study was sold for three thousand drachmas. Epictetus himself wrote nothing. His beautiful Moral Manual, or Enchiridion, and his "Dissertations," collected by Arrian, were drawn up from notes which his disciples took from his lips. Simplicius has left a Commentary upon his doctrine, in the eclectic manner. There are also various fragments of the wisdom of Epictetus, preserved by Antoninus, Gellius, Stobæus, and others. Although the doctrine of Epictetus is less extravagant than that of any other stoic, his writings every where breathe the true spirit of stoicism.

The tenet of the immortality of the soul was adopted and maintained by him with a degree of consistency suited to a more rational system than that of the stoics, who inculcated a renovation of being in the circuit of events, according to the inevitable order of fate; and his exhortations to contentment and submission to Providence are enforced on much sounder principles than those of the stoics. He also strenuously opposed the opinion held by the stoics in general, concerning the lawfulness of suicide; and his whole system of practical virtues approaches nearer than that of any other instructor unenlightened by revelation, to the purity of Christian morality. If there were Christians in Nero's household, which seems certain, it is not improbable he might have been taught some of their principles. There are various editions of the remains of this philosopher, published at Leyden in 1670, in 8vo, cum notis variorum; at Utrecht in 1711, in 4to; at Oxford in 1740, in 8vo, by Joseph Simpson, together with the Table of Cebes, &c.; at London in 1742, by J. Upton, in 2 vols. 4to, a very excellent edition. The Enchiridion was published by C. G. Heyne, in 1776, in 8vo, and together with Cebes's Table, by Schweighauser, in 1798, 6 vols. 8vo, by far the best edition ever published. These have been translated into various languages; but the most esteemed version in our country is that by Mrs. Carter, published in 1758, with notes.[1]

EPICURUS, one of the most celebrated philosophers of antiquity, the real merit of whose system, however, still remains doubtful, was an Athenian of the Egean tribe, and born at Gargettus, in the vicinity of Athens, at the beginning of the third year of the 109th olympiad, or B. C. 344. His father Neocles, and his mother Chærestrata, were of honourable descent, but being reduced to poverty, they were sent with a colony of 2000 Athenian citizens, to the island of Samos, which Pericles had subdued, to divide the lands among them by lot; but what fell to their share not proving sufficient for their subsistence, Neocles took up the profession of a schoolmaster. Epicurus remained at Samos till he was eighteen years of age, when he removed to Athens, which the tyranny of Perdiccas soon made him leave; but after passing one year at Mitylene, and four at Lampsacus, he returned to Athens.

1 Brucker.—Arrian.—Saxii Onomast.

From his fourteenth to his thirty-sixth year, he studied under the various philosophers of his day, and therefore when we read in Cicero that he boasted he was a self-taught philosopher, we are to understand only that his system of philosophy was the result of his own reflections, after comparing the doctrines of other sects. About the thirty-second year of his age he opened a school at Mitylene, which he soon removed to Lampsacus, where he had disciples from Colophon, but not satisfied with this obscure situation, he determined to make his appearance on the more public theatre of Athens. Finding, however, the public places in the city proper for this purpose, already occupied by other sects, he purchased a pleasant garden, where he took up his constant residence, and taught his system of philosophy; and hence the Epicureans were called the Philosophers of the Garden. Besides this garden, Epicurus had a house in Melite, a village of the Cecropian tribe, to which he frequently retreated with his friends. From this time to his death, notwithstanding all the disturbances of the state, Epicurus never left Athens, unless in two or three excursions into Ionia to visit his friends. During the siege of Athens by Demetrius, which happened when Epicurus was forty-four years of age, while the city was severely harassed by famine, Epicurus is said to have supported himself and his friends on a small quantity of beans, which he shared equally with them.

The period in which Epicurus opened his school was peculiarly favourable to his design. In the room of the simplicity of the Socratic doctrine, nothing now remained but the subtlety and affectation of stoicism, the unnatural severity of the Cynics, or the debasing doctrine of indulgence taught and practised by the followers of Aristippus. The luxurious refinement which now prevailed in Athens, inclined the younger citizens to listen to a preceptor who smoothed the stern brow of philosophy, and, under the notion of pleasure, led them unawares to moderation and virtue. Hence his school became exceedingly popular, and disciples flocked into the garden, not only from different parts of Greece, but from Egypt and Asia. Those who were regularly admitted into this school lived upon such a footing of friendly attachment, that each individual cheerfully supplied the necessities of his brother. Cicero describes the friendship of the Epicurean fraternity as unequalled in the history of mankind.

That he might prosecute his philosophical labours with the less interruption, Epicurus lived in a state of celibacy. In his own conduct he was exemplary for temperance and continence, and he inculcated upon his followers severity of manners, and the strict government of the passions, as the best means of passing a tranquil and happy life. Notwithstanding his regular manner of living, towards the close of his days, probably in consequence of intense application to study, his constitution became infirm, and he was afflicted with the stone. Perceiving from these marks of decay that his end was approaching, he wrote a will, in which he bequeathed his garden, and the buildings belonging to it, to Hermachus, and through him to the future professors of his philosophy. On the last day of his life he wrote to his friend Hermachus, informing him that his disease had for fourteen days tormented him with anguish, which nothing could exceed; at the same time he adds, "All this is counterbalanced by the satisfaction of mind which I derive from the recollection of my discourses and discoveries." The emperor Marcus Antoninus confirms this account, attesting that Epicurus in his sickness relied more upon the recollection of his excellent life than upon the aid of physicians, and instead of complaining of his pain, conversed with his friends upon those principles of philosophy which he had before maintained. At length, finding nature just exhausted, he ordered himself to be put into a warm bath, where, after refreshing himself with wine, and exhorting his friends not to forget his doctrines, he expired. His death happened in the second year of the 127th olympiad, or B.C. 271, and the seventy-third of his age. He is said to have written a greater number of works from his own invention, than any other Grecian philosopher; but none are extant except a compendium of his doctrine, preserved by Laertius, and a few fragments dispersed among ancient authors. Not only did the immediate followers of Epicurus adorn the memory of their master with the highest honours, but many eminent writers, who have disapproved of his philosophy, have expressed great respect for his personal merit. Yet it cannot be denied that from the time when this philosopher appeared to the present day, an uninterrupted course of censure has fallen upon his memory; so that the name of his sect has almost become a proverbial expression for every thing corrupt in principle, and infamous in character. The charges brought

against Epicurus are, that he superseded all religious principles, by dismissing the Gods from the care of the world; that if he acknowledged their existence, it was only in conformity to popular prejudice, since, according to his system, nothing exists in nature but material atoms; that he discovered great insolence and vanity in the disrespect with which he treated the memory of former philosophers, and the characters and persons of his contemporaries; and that both the master and the whole fraternity were addicted to the vilest and most infamous vices. These accusations against the Epicurean school have been more or less confirmed by men distinguished for their wisdom and virtue, by Zeno, Cicero, Plutarch, Galen, and many of the Christian fathers. By what, therefore, are they to be repelled? Brucker, who has examined this question with his usual acuteness and erudition, observes, that with respect to the first charge, that of impiety, it certainly admits of no refutation. The doctrine of Epicurus concerning nature, not only militated against the superstitions of the Athenians, but against the agency of a supreme deity in the formation and government of the world; and his misconceptions with respect to mechanical motion, and the nature of divine happiness, led him in his system to divest the Deity of some of his primary attributes. It does not indeed appear that he entirely denied the existence of superior powers. Cicero, who is unquestionably to be ranked among his opponents, relates, that Epicurus wrote books concerning piety, and the reverence due to the gods, expressed in terms which might have become a priest; and he charges him with inconsistency, in maintaining that the gods ought to be worshipped, whilst he asserted, that they had no concern in human affairs; herein admitting, that he revered the gods, but neither through hope nor fear, merely on account of the majesty and excellence of their nature. But if, with the utmost contempt for popular superstitions, Epicurus retained some belief in, and respect for, invisible natures, it is evident that his gods were destitute of many of the essential characters of divinity, and that his piety was of a kind very different from that which is inspired by just notions of Deity. Not to urge, that there is some reason to suspect, that what he taught concerning the gods might have been artfully designed to screen him from the odium and hazard which would have attended a direct avowal of atheism.

The second charge against Epicurus, that of insolence and contempt towards other philosophers, seems scarcely compatible with the general air of gentleness and civility which appears in his character. If he claimed to himself the credit of his own system, he did no more than Zeno, Plato, and Aristotle, after availing themselves of every possible aid from former philosophers, had done before him. But, adds Brucker, calumny never appeared with greater effrontery, than in accusing Epicurus of intemperance and incontinence. That his character was distinguished by the contrary virtues appears not only from the numerous attestations brought by Laertius, but even from the confession of the most creditable opponents of his doctrine, particularly Cicero, Plutarch, and Seneca; and indeed this is sufficiently clear from the particulars which are related concerning his usual manner of living. But nothing can be a greater proof that his adversaries had little to allege against his innocence, than that they were obliged to have recourse to forgery. The infamous letters which Diotimus, or, according to Athenæus, Theotimus, ascribed to him, were proved, in a public court, to have been fraudulently imposed upon the world, and the author of the imposition was punished. Whatever might be the case afterwards, therefore, there is little reason to doubt that, during the life of Epicurus, his garden was rather a school of temperance, than a scene of riot and debauchery.

If it be asked, says Brucker, whence it happened, that a character, so eminently distinguished by simplicity and purity as that of Epicurus appears to have been, was loaded with so many calumnies, he answers, the circumstances of the times in which he lived will sufficiently account for the fact. Zeno, and the stoic sect, began to flourish about the same time with Epicurus and his school, that is, about the hundred and twentieth olympiad; although the latter is of somewhat later date than the former. The father of the Stoics was of a temper naturally severe and gloomy; and his character was, under Antisthenes, formed upon the plan of the cynic school; so that, both by disposition and education, he was inclined to carry his moral system beyond the limits of nature, and framed to himself a fanciful image of a wise man, which could have no archetype in real life. After pillaging the schools of other philosophers, in order to compose, from the plundered mass, a system of his own, that he might give it an

air of novelty, he introduced new terms, or affixed new significations and definitions to the old; whence arose dogmas, which had indeed little originality, but which under a paradoxical form carried the appearance of profound wisdom. By these means, together with the external aid of uncommon gravity in language, dress, and demeanour, Zeno and his followers obtained such high reputation among the Athenians, that they were the only persons deemed worthy of the name of philosophers. The temper of Epicurus, and the character under which he chose to appear, was the reverse of all this. In his natural disposition lively and cheerful, and accustomed, from his infancy, to mix in society with men of all descriptions, he had acquired a captivating facility of address, and urbanity of manners. Nothing could be more contrary to his disposition and habitude, than the artificial reserve, and hypocritical affectation of the stoics. His aversion to unnatural austerity, and artificial grimace, induced him to open his garden in direct opposition to the Porch.* Observing that all the Athenians were at this time immersed either in pleasures or in ideal and useless disputes, he attempted to lead them to such an employment of their rational faculties as would be conducive to the true enjoyment of life; and for this purpose introduced among them a system of philosophy, the professed object of which was, to enable men to preserve themselves from pain, grief, and sorrow of every kind, and to secure to themselves the uninterrupted possession of tranquillity and happiness. This great end he assured himself would be effected, if, by taking off the forbidding mask with which the Stoics had concealed the fair face of virtue, he could persuade men to embrace her as the only guide to a happy life. At the same time Epicurus was convinced, that the subtlety of disputation would contribute little towards the accomplishment of his design; and therefore endeavoured to divert the public taste from these trifling occupations, and to put an end to the verbal contests of the academics, dialectics, and stoics, by instituting a school, in which greater caution than had hitherto been customary should be exercised in the assumption of principles, and in the use of terms. The natural consequence of this was a crowded school to Epicurus, and jealousy and envy among his contemporaries. The stoics, above all others, in opposition to whom he had erected his

school, would be disposed to employ detraction and calumny against so powerful an opponent.

Another cause of the discredit, into which Epicurus and his followers fell, may be discovered in the nature and constitution of his philosophy. He made pleasure the end of his doctrine, and only employed wisdom as a guide to happiness. The stoics would easily perceive, that a preceptor who attempted to correct the false and corrupt taste of the times, and to lead men to true pleasure, by natural and easy steps in the path of virtue, would be more likely to command the public attention, than one who rested his authority and influence upon a rigid system of doctrine, and an unnatural severity of manners. In order, therefore, to secure their own popularity, they thought it necessary to misrepresent the principles and character of Epicurus, and held him to public censure as an advocate for infamous pleasures. That they might gain the greater credit by their misrepresentations, they invented and circulated many scandalous tales, which would obtain a ready reception among the indolent and credulous Athenians. This might be the more easily effected, as Epicurus passed his time in his garden, remote from the crowd, and did not scruple, in his retirement, to enjoy such pleasures as he judged to be not inconsistent with that virtuous tranquillity, which was the chief end of his philosophy. The calumnies which were thus ingeniously fabricated, and industriously propagated, against the Epicurean sect, would be the more willingly believed, on account of the contempt with which Epicurus treated the vulgar superstitions, and his avowed rejection of the doctrine of fate, or providence, so strongly maintained by the stoics; and especially on account of the perverse abuse of his doctrine to the encouragement of licentiousness, by which many of his followers brought disgrace upon their sect. These abuses ought not, however, to be imputed to the founder of the school. Seneca himself acknowledges, that the profligates, who in his time professed themselves disciples of Epicurus, were not led into their irregularities by his doctrine; but, being themselves strongly addicted to vice, sought to hide their crimes in the bosom of philosophy, and had recourse to a master who encouraged the pursuit of pleasure, not because they set any value upon that sober and abstemious kind of pleasure which the doctrine of Epicurus allowed, but because they hoped, in the mere name, to find some

pretext or apology for their debaucheries. If these circumstances be duly considered and compared, it will no longer appear strange, that many eminent men, who had addicted themselves to other schools, have given an unfavourable judgment concerning Epicurus, whilst the force of truth has sometimes led them, at the expence of their own consistency, to attest his merit. Others, however, have penetrated through the thick cloud of calumny, which has hung over the character of Epicurus, and, in opposition to the general current of censure, have ventured to give him that praise, which, amidst all the absurdities of his speculative system, was so justly due to his personal virtues, and to his laudable attempts to conduct men, by innocence and sobriety, to the tranquil enjoyment of life.

Notwithstanding the violent opposition which Epicurus met with from the stoics, he had many friends and followers during his life; and after his death a degree of respect was paid to his memory, which fell little short of idolatry. His three brothers, Neocles, Chæredemus, and Aristobulus, devoted themselves to the study of philosophy, and were supported by his liberality. Of his intimate friends the most celebrated were, Metrodorus, Polyænus, and Hermachus. After the death of Epicurus, his followers celebrated his birth-day as a festival. They preserved his image on their rings or cups, or in pictures, which they either carried about their persons, or hung up in their chambers; and so great was their reverence for his authority, and their regard to his dying advice, that they committed his maxims, and some of them the whole body of his instructions, to memory. For several ages they adhered with wonderful unanimity to his system, yielding as implicit submission to his decisions, as the Athenians or Spartans ever yielded to the laws of Solon or Lycurgus. They carried this point so far, that it was deemed a kind of impiety to innovate upon his doctrine; so that the Epicureans formed a philosophical republic, regulated by one judgment, and animated by one soul.

For the philosophical system of Epicurus, we shall refer to Brucker; a short sketch might be insufficient, and a long one would certainly be incompatible with our limits. What is ethical in it is good, but much, very much of what the ancients termed philosophy and theology, compared with that system which has brought "life and immortality to light," is a delusive play of words. Under

the article GASSENDI, we shall have occasion to say something of the modern schools of Epicureans, which have done so little credit to the original founder.[1]

EPIMENIDES, a Cretan philosopher and poet, of the city of Gnossus in Crete, flourished in that island, when Solon was in great reputation at Athens, in the sixth century B. C. Many fabulous stories are told of him, and it is not easy to separate the true from the false part of his history. He was supposed to have been the son of the nymph Baltè. He was a man venerable for religious observances, and it was the general persuasion, all over Greece, that he was inspired by some heavenly genius; and that he was frequently favoured with divine revelations. He devoted himself wholly to poetry, and every thing connected with divine worship. He was the first who introduced the consecration of temples, and the purification of countries, cities, and likewise private houses. He had little esteem for the people of his own country. St. Paul, in his epistle to Titus, when speaking of the Cretans, cites one of his verses, where he says (according to our translation), "The Cretans are always liars, evil beasts, slow bellies;" which, however, Fenelon translates less obscurely in these words, "They were great liars, indolent, yet malignant brutes."

Among the miracles told of him is the following: his father one day sent him to the country, in quest of a ewe. When returning, Epimenides went a little off the highway, and entered a cave directed to the south, in order to enjoy a little repose, and remained asleep there for fifty-seven years, and when he awoke, found himself fifty-seven years older, and every thing changed in proportion around him. An adventure so strange made a great deal of noise over the country; and every one regarded Epimenides as a favourite of the gods. Some of them would have done wiser, if they had made this fiction the foundation of a satiric romance; but it has been conjectured that he only disappeared from his family, and spent the fifty-seven years in travelling. It is also recorded of him that he had the power of sending his soul out of his body, and recalling it at pleasure. Perhaps, says Brucker, in his hours of pretended inspiration, he had the art of appearing totally in-

[1] Brucker.—Diogenes Laertius.—Fenelon, whose life of Epicurus is the best of his sketches.—Gen. Dict.—Moreri.—Stanley's Hist. of Philosophy.—Gassendi de Vita et Moribus Epicuri.

sensible and entranced, which would easily be mistaken, by ignorant spectators, for a power of dismissing and recalling his spirit. If, however, the Cretans were notorious liars, and it is to them we are indebted for the particulars of the life of Epimenides, the solution of these mysteries becomes easy. He probably was a man of superior talents, who pretended to an intercourse with the gods, and to support his pretensions lived in retirement upon the spontaneous productions of the earth, and practised various arts of imposture. During a plague, the Athenians sent for him to perform a lustration, in consequence of which the plague ceased, and when the Athenians wished to reward him munificently, he demanded only a branch of the sacred olive, which grew in their citadel. Solon, in whose time this lustration was performed (B. C. 596), seems to have been no stranger to the true character of Epimenides; for we find that he greatly disapproved of the conduct of the Athenians in employing him to perform this ceremony. Soon after his return to Crete, he died, as Laertius says, at the age of 157 years, or, as the Cretans pretend, at the age of 299 years. The superstitious Cretans paid him divine honours after his decease; and he has been reckoned by some the seventh wise man of Greece, to the exclusion of Periander from this number. Laertius enumerates a variety of pieces written by Epimenides, both in prose and verse. Among the former was a treatise "On Sacrifices," and "An account of the Cretan Republic;" and among the latter "The Genealogy and Theogony of the Curetes and Corybantes," in 5000 verses; "Of the building of the ship Argo, and Jason's expedition to Colchis," in 6500 verses; "Of Minos and Rhadamanthus," in 4000 verses; and a treatise "Of Oracles and Responses," mentioned by St. Jerome, from which St. Paul is said to have taken the quotation above-mentioned.[1]

EPIPHANIUS, an ancient Christian writer, was born about the year 320, at Besanduce, a village of Palestine. His parents are said by Cave to have been Jews; but others are of opinion that there is no ground for this suspicion, since Sozomen affirms, that "from his earliest youth he was educated under the most excellent monks, upon which account he continued a very considerable time in Ægypt."

[1] Diogenes Laertius.—Gen. Dict.—Stanley's Hist.—Fenelon's Lives of the Philosophers, by Cormack.—Brucker.

It is certain, that, while he was a youth, he went into Ægypt, where he fell into the conversation of the Gnostics, who had almost engaged him in their party; but he soon withdrew himself from them, and, returning to his country, put himself for some time under the discipline of Hilarion, the father of the monks of Palestine. He afterwards founded a monastery near the village where he was born, and presided over it. About the year 367 he was elected bishop of Salamis, afterwards called Constantia, the metropolis of the isle of Cyprus, where he acquired great reputation by his writings and his piety. In the year 382, he was sent for to Rome by the imperial letters, in order to determine the cause of Paulinus concerning the see of Antioch. In the year 391 a contest arose between him and John, bishop of Jerusalem. Epiphanius accused John of holding the errors of Origen; and, going to Palestine, ordained Paulinian, brother of St. Jerom, deacon and priest, in a monastery which did not belong to his jurisdiction. John immediately complained of this action of Epiphanius, as contrary to the canons and discipline of the church, and Epiphanius defended what he had done, in a letter to John. This dispute irritated their minds still more, which were already incensed upon the subject of Origen; and both of them endeavoured to engage Theophilus of Alexandria in their party. That prelate, who seemed at first to favour the bishop of Jerusalem, declared at last against Origen; condemned his books in a council held in the year 399; and persecuted all the monks who were suspected of regarding his memory. These monks, retiring to Constantinople, were kindly received there by John Chrysostom; which highly exasperated Theophilus, who, from that time, conceived a violent hatred to Chrysostom. In the mean time Theophilus informed Epiphanius of what he had done against Origen, and exhorted him to do the same; upon which Epiphanius, in the year 401, called a council in the isle of Cyprus, procured the reading of Origen's writings to be prohibited, and wrote to Chrysostom to do the same. Chrysostom, not approving this proposal, Epiphanius went to Constantinople, at the persuasion of Theophilus, in order to get the decree of the council of Cyprus executed. When he arrived there, he would not have any conversation with Chrysostom, but used his utmost efforts to engage the bishops, who were then in that city, to approve of the judgment of the council of Cyprus against Origen.

Not succeeding in this, he resolved to go the next day to the church of the apostles, and there condemn publicly all the books of Origen, and those who defended them; but as he was in the church, Chrysostom informed him, by his deacon Serapion, that he was going to do a thing contrary to the laws of the church, and which might expose him to danger, as it would probably raise some sedition. This consideration stopped Epiphanius, who yet was so inflamed against Origen, that when the empress Eudoxia recommended to his prayers the young Theodosius, who was dangerously ill, he answered, that "the prince her son should not die, if she would but avoid the conversation of Dioscorides, and other defenders of Origen." The empress, surprised at this presumptuous answer, sent him word, that "if God should think proper to take away her son, she would submit to his will; that he might take him away as he had given him; but that it was not in the power of Epiphanius to raise him from the dead, since he had lately suffered his own archdeacon to die." Epiphanius's heat was a little abated, when he had discoursed with Ammonius and his companions, whom Theophilus had banished for adhering to Origen's opinions; for these monks gave him to understand that they did not maintain an heretical doctrine, and that he had condemned them in too precipitate a manner. At last he resolved to return to Cyprus, and in his farewell to Chrysostom, he said, "I hope you will not die a bishop;" to which the latter replied, "I hope you will never return to your own country," and both their hopes were realized, as Chrysostom was deposed from his bishopric, and Epiphanius died at sea about the year 403. His works were printed in Greek at Basil, 1544, in folio, and had afterwards a Latin translation made to them, which has frequently been reprinted. At last Petavius undertook an edition of them, together with a new Latin translation, which he published at Paris, 1622, with the Greek text revised and corrected by two manuscripts. This, which is the best edition, is in two volumes folio, at the end of which are the animadversions of Petavius, which however, are rather dissertations upon points of criticism and chronology, than notes to explain the text of his author. This edition was reprinted at Cologne, 1682, in 2 vols. folio.

Epiphanius was well versed in the Hebrew, Syriac, Egyptian, Greek, and Latin tongues, which makes Jerome

call him Πενταγλωττος, "a man of five tongues;" and was very conversant in ecclesiastical antiquities, on which account he is chiefly regarded; but his literary character has not escaped much rigid censure. M. Daillé styles him "a good and holy man;" but observes, "that he was little conversant in the arts either of rhetoric or grammar, as appears sufficiently from his writings, which defects must necessarily be the cause of much obscurity in very many places, as indeed is much complained of by the interpreters of this father." Scaliger says he was "an ignorant man, who knew nothing of Greek or Hebrew; who, without any judgment, was solicitous to collect every thing; and who abounds in falsities. We have," says he, "a treasure of antiquities in him; for he had good books, which he sometimes transcribes to very good purpose; but when he advances any thing of his own, he performs it wretchedly." Photius tells us, that his style is very mean and negligent; and Dupin observes, that it has neither beauty nor elevation, but is low, rough, and unconnected; that he had a great extent of reading and erudition, but no judgment nor justness of thought; that he often uses false reasons to confute heretics; that he was very credulous, inaccurate, and frequently mistaken in important points of history; that he paid too ready a regard to spurious memoirs and uncertain reports; in short, that he had great zeal and piety, but little conduct and prudence.[1]

EPIPHANIUS, named the Scholastic, a native of Italy, and an eminent Greek and Latin scholar, was born about the year 510. At the request of Cassiodorus he translated into the Latin language the ecclesiastical histories of Socrates, Sozomen, and Theodoret, a version more entitled to commendation for its fidelity than its elegance. Cassiodorus was also indebted to Epiphanius for the improved version of the "Codex encyclicus," or collection of synodal letters of the year 458, addressed to the emperor Leo, in defence of the council of Chalcedon. His histories of Socrates were first printed at Augsburgh, 1472, fol. and were often reprinted afterwards at Basil and Paris, 1523, 1528, 1533, &c. &c.[2]

EPISCOPIUS (NICHOLAS), or rather BISCHOP, under which name, perhaps, he should have been classed, was

[1] Cave, vol. I.—Dupin.—Mosheim.—Gen. Dict.—Saxii Onomast.
[2] Cave, vol. I.—Fabric. Bibl. Lat. Med.

a celebrated printer at Basil. He was born at Weissembourg in Alsace, about the end of the fifteenth century. His acquaintance with Greek and Latin gave him very superior advantages when he began the business of printing. The famous Frobenius bestowed his daughter on him in marriage, and on his death, in 1527, Bischop went into partnership with his son Jerome. Among other spirited undertakings of this firm was an edition of the Greek fathers, which they commenced with the works of St. Basil. All writers on the subject of printing bestow high praise on the talents of Bischop, who was also much respected by the learned of his time. The works which came from his press were in general remarkable for correctness, neatness of type, and beauty of paper, qualities seldom to be met with together. Erasmus had so much regard for him as to leave him and his partners executors of his will. Bischop died Sept. 27, 1563, leaving a son of the same name and profession, who died two years after, in the flower of youth. They were a protestant family, and had fled from France during the persecutions.[1]

EPISCOPIUS (Simon), a man of very uncommon parts and learning, and the chief support of the Arminian sect, was descended from a reputable protestant family, and born at Amsterdam in 1583. Having a numerous fraternity, and his parents not very rich, it was doubted for some time whether he should be brought up to learning; but, appearing to have a strong disposition towards it, his friends determined to encourage him in the pursuit. After he had gone through the Latin schools at Amsterdam, he went to study at Leyden, in 1602. His father died of the plague in that same year, and his mother in 1604; neither of which calamities, however, in the least retarded his studies. He was admitted M. A. in 1606, and thenceforward applied himself wholly to the study of divinity, in which he made so great progress, that he was judged in a short time qualified for the ministry. The magistrates of Amsterdam wished he might be promoted to it; but he met with many difficulties, because during the violent controversy between Gomarus and Arminius about predestination, he declared for the latter. This made him desirous to leave the university of Leyden, and he went to Francker in 1609, but did not continue there long, for he found that by dis-

[1] Moreri.—Biog. Universelle, in art. Bischop.

puting too vehemently, he had exasperated the professor Lubertus, who was a zealous Gomarist. Arminius was at that time labouring under the illness of which at length he died; on which account Episcopius went to visit him at Leyden, and had many conferences with him upon religion, and the state of the church. He afterwards, returning to Franeker, had more disputes with Lubertus. His adversaries now began to charge him with Socinianism; and Lubertus was so severe in his reprehensions of him, that he left Franeker, and returned to Holland.

Here he was ordained in 1610, and made minister of the village of Bleyswyck, which was dependent upon Rotterdam. He was one of the deputies in the conference held at the Hague in 1611, before the states of Holland, between six anti-remonstrant and six remonstrant ministers; and here he displayed his wit and learning to the greatest advantage. In 1612 he was chosen divinity-professor at Leyden, in the room of Gomarus, who had voluntarily resigned; and lived in peace with Polyander his colleague, though they held contrary opinions about predestination. The functions, however, of his post and his private studies were a light burden to him, compared with the difficulties he had to sustain on account of the Arminian controversy; which, though it began in the universities, soon extended to the pulpits, and from them to the people, and none were more unpopular than Episcopius and the most eminent men of the Arminian party. The second year of his professorship at Leyden, he was abused at Amsterdam at church and in the street; because, being godfather to one of his nieces, he had taken upon him to reply to the minister who officiated. The minister asked him whether the doctrine of the church there was not the true and perfect doctrine of salvation? Episcopius answered, that he admitted it only with certain limitations; which provoked the minister to call him a presumptuous young man; and this altercation exposed Episcopius to the rage of the populace, from which he narrowly ercaped. Curcellæus informs us, that in February 1617, the house of Episcopius's eldest brother was plundered by the mob at Amsterdam under this false pretence, that a great many Arminians used to meet there to hear sermons.

In 1614, he began his comment upon the first epistle of St. John, which gave occasion to various rumours, all of them tending to prove him a Socinian. The year after,

taking the opportunity of the vacation, he went to Paris, for the sake of seeing that city; but his object was immediately misrepresented, and on his return home, his adversaries published, that he had had secret conferences with father Cotton, in order to concert the ruin of the protestant church and the United Provinces; that he avoided all conversation with Peter du Moulin, minister at Paris; or, as others say, that the latter declined all conference with him, seeing him so intimate with the enemies of his country, and of the protestant religion; and although there was little truth in these reports, it was not easy for Episcopius to prove his innocence. The states of Holland having invited him to come to the synod of Dort, that he might take his place in that assembly, as well as the other professors of the Seven United Provinces, he was one of the first that went thither, and was accompanied by some remonstrant ministers. But the synod would not suffer them to sit in that assembly as judges, nor admit them but as persons summoned to appear. They were obliged to submit, and appear before the synod. Episcopius made a speech, in which he declared, that they were all ready to enter into a conference with the synod; but was answered, that the synod did not meet to confer, but to judge. They excepted against the synod, and refused to submit to the order made by that assembly: which was, that the remonstrants should neither explain nor maintain their opinions, but as far as the synod should judge it necessary. Upon their refusing to submit to this order, they were expelled the synod; and measures were taken to judge them by their writings. They defended their cause with the pen; and Episcopius composed most of the pieces they presented on this occasion, and which were published some time after. The synod then deposed them from their functions; and because they refused to subscribe a writing, which contained a promise not to perform privately any of their ministerial functions, they were banished out of the territories of the commonwealth in 1618, and took up their residence at Antwerp: as thinking themselves there in the best situation to take care of their churches and families. Episcopius was not now so much taken up with the affairs of his party, as not to find time to write against the church of Rome in defence of those truths which all the protestants in general maintain. When the war between the Spaniards and United Provinces began again in 1621,

he went to France; and there laboured by his writings, as much as lay in his power, to strengthen and comfort his brethren. He not only composed, in common with them, "A confession of faith;" and published, soon after, his "Antidote against the canons of the synod of Dort," but he also disputed with great strength of argument against Wadingus, a Jesuit; who treated him very kindly, and, taking an advantage of the difficulties he saw him under, endeavoured to persuade him to enter into the pale of his church. The times being grown more favourable, he returned to Holland in 1626; and was made a minister of the church of the remonstrants at Rotterdam. He married the year after, but never had any children by his wife, who died in 1641. In 1634 he removed to Amsterdam, being chosen rector of the college which those of his sect had founded there, and continued in that post till his death, which was preceded by a tedious and gradual decline. August 1640, hiring a vessel, he went with his wife to Rotterdam: but in the afternoon, while he was yet upon his voyage, a fever seized him; and, to add to his indisposition, about evening came on such a storm of thunder and rain as had not been known for many years. All these hindrances made them arrive so late at Rotterdam, that the gates of the city were shut: and the long time he was obliged to wait, before he could get them opened, increased his disorder so much, that he was confined to his bed for the four following months. He recovered; yet perceived the effects of this illness, in the stone and other complaints, as long as he lived. He died the 4th of April, 1643, having lost his sight some weeks before. Limborch, with the partiality of a friendly biographer, tells us, that the moon was under an eclipse at the hour of his death; and that some considered it as a fit emblem of the church, as being then deprived of much light by the disappearing of such a luminary as Episcopius. He tells us also, with more truth, that Episcopius's friends and relations had some medals struck with the images of Truth and Liberty upon them, in remembrance of him. Yet Episcopius did not always write with that moderation which becomes the patience and humility of a Christian; and his friends who have defended him against this charge, have not been very successful.

It would be endless to collect the extraordinary eulogiums which great and learned men have bestowed upon

Episcopius; one of which may be quoted as coming from an unexpected quarter, from Mabillon, an eminent member and ornament of the church of Rome: "I cannot forbear observing in this place," says he, in his treatise of studies proper for them that live in monasteries, "that, if some passages had been left out of Episcopius's theological institutions, which Grotius esteemed so much that he carried them with him wherever he went, they might have been very useful in the study of divinity. This work is divided into four books; the method of which is quite different from that which is generally followed. His style is beautiful, and his manner of treating his subjects answers his style perfectly well; nor would the time spent in reading of it be lost, if it was corrected with regard to some passages, in which the author speaks against the Roman catholics, and in favour of his own sect." The Arminians have had very naturally the highest regard for Episcopius, and been careful to preserve his reputation from the attacks that have been made upon it: so careful, that, in 1690, they engaged Le Clerc, one of their professors, publicly to accuse Jurieu of calumny, because he had spoken evil of Episcopius. Le Clerc published a letter directed to Jurieu; in which he observes, that "they who have dipped into Episcopius's works, and are acquainted with the society of the remonstrants, have no occasion to see them vindicated. And as for those who have not read that author, and never conversed with any of the remonstrants, if they were so unjust as to judge only by Mr. Jurieu's accusations, they would not deserve the least trouble to undeceive them; for it would show that they had no notion of common equity, and were too stupid to hearken to any vindication. But then we are persuaded," adds he, "that there is not one person in the United Provinces, or any where else, that is disposed to believe this accuser upon his bare word." After this preamble, Le Clerc says, "You charge Episcopius with two crimes: the first is, his being a Socinian; the second, his being an enemy to the Christian religion." Le Clerc confutes the first of these accusations, by referring to several parts of Episcopius's works, where he explodes the doctrine of the Socinians; and afterwards finds it no difficult task to answer the second, because Episcopius's life and writings evidently shew, that he was a virtuous and

conscientious man, and very zealous for the Christian religion. Le Clerc refers to a passage in Episcopius's Institutions, in which the truth of the Christian religion "is proved," says he, "in so clear and strong a manner, that we might hope there would not remain any infidels in the world, if they would all duly weigh and consider his arguments. And yet you style him, sir, an enemy of Christianity; though it does not in the least appear, that you have either read his works, or examined his life. There is indeed nothing but the disorder of your mind, occasioned by your blind zeal, for which you have been long noted, that can make me say, O LORD, FORGIVE HIM; for, in reality, YOU KNOW NOT WHAT YOU DO. You could not choose a better method to pass in the world for a man little acquainted with the duties of Christianity, and even of civil society, than by writing as you have done," &c. With respect to his opinions on this subject, Episcopius acknowledges that Jesus Christ is called in Scripture the Son of God, not merely on account either of his miraculous conception, or of his mediation, or of his resurrection, or of his ascension, but on a fifth account, which, in his opinion, clearly implies his pre-existence; yet he contends, that it is not necessary to salvation, either to know or believe this fifth mode of filiation; because it is not any where said in Scripture to be necessary; because we may have faith in Christ without it; and because for the three first centuries the Christian church did not esteem a profession of belief in this mode to be necessary to salvation. Bishop Bull attacked with great learning this third reason of Episcopius, which has likewise been attacked with equal force of reasoning by more recent defenders of the Trinitarian doctrine. Of our English divines, Hammond is said to have borrowed largely of Episcopius, and Tillotson has been accounted one of his disciples.

Episcopius's works make two volumes in folio, Amsterdam, 1665 and 1671, and reprinted at London in 1678. Those contained in the first volume were published in his life-time: the second are posthumous. He left the care of them to Francis Limborch, who married the daughter of Robert Episcopius, our author's brother; and Limborch gave them to Curcellæus to publish, who prefixed a discourse containing an account of Episcopius. This Francis Limborch was the father of Philip Limborch, who wrote

the life of Episcopius, to which this article is much indebted.[1]

EPO (BOETIUS), a celebrated lawyer, was born at Roorda, in Friesland, in 1529. He studied at Cologne and Louvain, and made such rapid progress in the acquisition of the learned languages, that at the age of twenty he gave public lectures on Homer. He afterwards taught, not only at Louvain but at Paris, jurisprudence, the belles lettres, and theology, and afterwards went to Geneva with a view to inquire if the religious principles of Calvin were worthy of the reputation they had gained. Not satisfied, however, with them, he returned to the church of Rome in which he had been educated, and confining his studies to the civil and canon law, took the degree of doctor in 1561, at Toulouse, where he had studied under Berenger Ferdinand, one of the most learned lawyers of his time. He then returned to Louvain, where he lectured until he was chosen one of the professors of the new university of Douay, an office which he held for twenty-seven years. He died Nov. 16, 1599. He wrote a great many works on law, ecclesiastical history, &c.; among which are, 1. "Juliani Archiepiscopi Prognosticon, sive de futuro seculo, libri tres," 1564, 8vo. 2. "Antiquitatum Ecclesiasticarum Syntagmata," 1578, 8vo. 3. "Heroicarum et Ecclesiasticarum Questionum libri sex." 4. "De Jure sacro, vel principiorum Juris pontificii, libri tres," 1588, 3 vols. 8vo. In 1711 a new edition of his works was begun to be published at Brussels, but we have not discovered whether it was completed.[2]

ERASISTRATUS, a physician of great reputation among the ancients, is supposed to have been born at Julis, in the island of Cea or Ceos. He was the most distinguished pupil of Chrysippus, the Cnidian physician, and had attained a high character in his profession in the fourth century B. C. His fame acquired him the notice and esteem of Seleucus Nicenor, king of Syria, at whose court he is said to have discovered by feeling the pulse of Antiochus Soter that he was in love with his mother-in-law Stratonice. His character, however, is founded upon more solid ground. He may be considered as the father of anatomical science, at least conjointly with Herophilus.

[1] Gen. Dict.—Niceron, vols. III. and X.—Moreri.—Foppen Bibl. Belg.—Bishop Watson's Tracts, Catalogue at the end of vol. VI.

[2] Moreri in Boetius.—Foppen Bibl. Belg.—and Freheri Theatrum in Epo.

It seems to be clearly established, that, before the time of these physicians, no one had dared to dissect human bodies; anatomical examinations had been confined exclusively to the bodies of brutes. The Ptolemies, especially Soter and Philadelphus, being desirous that the arts should be cultivated, and having surmounted the prejudices of the age, granted the bodies of malefactors to the physicians for dissection, of which opportunity Erasistratus and Herophilus availed themselves largely, and made several important discoveries. To what extent these discoveries were carried, it is not easy to ascertain; but they were the first who dissected the human brain accurately: according to the fragments preserved by Galen, Erasistratus described the brain minutely, and inferred that the brain was the common sensorium, or source of all the vital actions and sensations, which were effected through the medium of the nerves. He also examined minutely the structure of the heart and of the great vessels, and was the first to point out the valvular apparatus, and its peculiar form in each of the cavities of that viscus. His physiology, in general, was not, however, very profound, and his pathology necessarily imperfect; although he attempted to explain the causes of diseases from his knowledge of the structure of the body. The hypothesis by which he attempted to explain the origin of inflammation, resembled, in its leading feature, that modern supposition, which, sanctioned by the name of Boerhaave, was generally received in the medical world for a long series of years. His practice, like that of his master Chrysippus, was extremely simple. He did not employ blood-letting, nor purgatives; considering that plethora might be reduced more safely and naturally by fasting, or abstinence in diet, especially when aided by exercise. He advised his patients, therefore, to use such articles of diet as contained little nutriment, as melons, cucumbers, and vegetables in general. He was exceedingly averse from the employment of compound medicines, and especially of the mixture of mineral, vegetable, and animal substances; and he exclaimed against the use of the antidotes of the physicians of his day, in which simplicity was altogether shunned. From the fragments of his writings to be found in Galen and Cælius Aurelianus, it would appear, that Erasistratus wrote an accurate treatise on the dropsy, in which he disapproves of the operation of tapping; and that he had left other books on the

following subjects:—viz. on the diseases of the abdomen, on the preservation of health, on wholesome things, on fevers, and wounds, on habit, on palsy, and on gout.—Having lived to extreme old age, and suffering severely from the pains of an ulcer in the foot, Erasistratus is said to have terminated his existence by swallowing the juice of cicuta, or hemlock.[1]

ERASMUS (DESIDERIUS), one of the most illustrious of the revivers of learning, was born at Rotterdam, October 28, 1467. His father Gerard, who was of Tergou, in that neighbourhood, fell in love with Margaret, the daughter of one Peter, a physician of Sevenbergen; and after promises of marriage, as Erasmus himself suggests, connected himself with her, though the nuptial ceremonies were not performed. From this intercourse Gerard had a son, whom Erasmus calls Anthony, in a letter to Lambert Grunnius, secretary to pope Julius II. and whose death, in another letter he tells us, he bore better than he did the death of his friend Frobenius. About two years after, Margaret proved with child again; and then Gerard's father and brethren (for he was the youngest of ten children) beginning to be uneasy at this attachment, resolved to make him an ecclesiastic. Gerard, aware of this, secretly withdrew into Italy, and went to Rome; he left, however, a letter behind him, in which he bade his relations a final farewell; and assured them that they should never see his face more while they continued in those resolutions. At Rome he maintained himself decently by transcribing ancient authors, which, printing being not yet commonly used, was no unprofitable employment. In the mean time, Margaret, far advanced in her pregnancy, was conveyed to Rotterdam to lie in privately; and was there delivered of Erasmus. He took his name from this city, and always called himself Roterodamus, though, as Dr. Jortin, the writer of his life, intimates, he should rather have said Roterodamius, or Roterodamensis. The city, however, was not in the least offended at the inaccuracy, but made proper returns of gratitude to a name by which she was so much ennobled; and perpetuated her acknowledgments by inscriptions, and medals, and by a statue erected and placed at first near the principal church, but afterwards removed to a station on one of the bridges.

1 Rees's Cyclopædia.—Haller, &c.

Gerard's relations, long ignorant what was become of him, at last discovered that he was at Rome; and now resolved to attempt by stratagem what they could not effect by solicitation and importunity. They sent him word, therefore, that his beloved Margaret was dead; and he lamented the supposed misfortune with such extremity of grief, as to determine to leave the world, and become a priest. And even when upon his return to Tergou, which happened soon after, he found Margaret alive, he adhered to his ecclesiastical engagements; and though he always retained the tenderest affection for her, never more lived with her in any other manner than what was allowable by the laws of his profession. She also observed on her part the strictest celibacy ever after. During the absence of his father, Erasmus was under the care and management of his grandmother, Gerard's mother, Catharine. He was called Gerard, after his father, and afterwards took the name of Desiderius, which in Latin, and the surname of Erasmus, which in Greek, signify much the same as Gerard among the Hollanders, that is, "amabilis," or amiable. Afterwards he was sensible that he should in grammatical propriety have called himself Erasmius, and in fact, he gave this name to his godson, Joannes Erasmius Frobenius. As soon as Gerard was settled in his own country again, he applied himself with all imaginable care to the education of Erasmus, whom he was determined to bring up to letters, though in low repute at that time, because he discovered in him early a very uncommon capacity. There prevails indeed a notion in Holland, that Erasmus was at first of so heavy and slow an understanding, that it was many years before they could make him learn any thing; and this, they think, appears from a passage in the life written by himself, where he says, that "in his first years he made but little progress in those unpleasant studies, for which he was not born; in literis illis inamœnis, quibus non natus erat." When he was nine years old, he was sent to Daventer, in Guelderland, at that time one of the best schools in the Netherlands, and the most free from the barbarism of the age; and here his parts very soon shone out. He apprehended in an instant whatever was taught him, and retained it so perfectly, that he infinitely surpassed all his companions. Rhenanus tells us that Zinthius, one of the best masters in the college of Daventer, was so well satisfied with Erasmus's progress, and so tho-

roughly convinced of his great abilities, as to have foretold what afterwards came to pass, that "he would some time prove the envy and wonder of all Germany." His memory is said to have been so prodigious, that he was able to repeat all Terence and Horace by heart. We must not forget to observe, that pope Adrian VI. was his schoolfellow, and ever after his friend, and the encourager of his studies.

When Erasmus was sent to Daventer, his mother went to live there; for she was very tender of him, and wished to be near him that she might see and take care of him. She died of the plague there about four years after; and Gerard was so afflicted with the loss of her, that he survived her but a short time. It does not appear that either of them much exceeded the fortieth year of their age; and they both left behind them very good characters. Gerard is said to have possessed a great share of that gaiety, wit, and humour, which afterwards shone forth with so much lustre in Erasmus; and Margaret might, as Bayle observes, have said with Dido, in Virgil,

"Huic uni forsan potui succumbere culpæ."

From Daventer, Erasmus was immediately removed to Tergou, the plague being in the house where he lodged; and now, about fourteen years of age, was left entirely to the care of guardians, who used him very ill; and although he was of an age to be sent to a university, they determined to force him into a monastery, that they might possess his patrimony; amd they feared that an university might create in him a disgust to that way of life. The chief in this plot was one Peter Winkell, a schoolmaster of Tergou, to whom there is a very ingenious epistle of Erasmus extant, in which he expostulates with him for his ill management and behaviour. They sent him first to a convent of friars at Bois-le-duc, in Brabant, where he lived, or rather, as he expresses it, lost three years of his life, having an utter aversion to the monastic state. Then he was sent to another religious house at Sion, near Delft; and afterwards, no effect towards changing his resolutions having been wrought upon him at Sion, to a third, namely, Stein, near Tergou. Here, unable to sustain the conflict any longer with his guardians and their agents, he entered among the regular canons there, in 1486. Though great civilities were shewn to him upon his entrance into this convent, and in compliance with his humour some laws and cere-

monies were dispensed with, yet he had a design of leaving it before he made his profession; but the restless contrivances of his guardians, and particularly the ill state of his affairs, got the better of his inclinations, and he was at length induced to make it. A monastery, as monasteries then were, and such as Erasmus afterwards described them, devoid of all good learning and sound religion, must needs be an irksome place to one of his turn: at Stein, however, it was no small comfort to him to find a young man of parts, who had the same taste for letters with himself, and who afterwards distinguished himself by a collection of elegant poems, which he published under the title of "Dearum Sylva." This was William Hermann, of Tergou, with whom he contracted a very intimate friendship, which continued after his departure from Stein; and accordingly, we find among his letters some that were written to Hermann. The two earliest letters now extant, of Erasmus, were written from this monastery of Stein to Cornelius Aurotinus, a priest of Tergou; in which he defends with great zeal the celebrated Laurentius Valla against the contemptuous treatment of Aurotinus.

Erasmus's enemies, and among the rest Julius Scaliger, have pretended that he led a very loose life during his stay in this convent, a charge which his friends have endeavoured to repell by going into the other extreme, and attributing to him a more virtuous course than he pursued, since it is evident from several acknowledgments of his own, that he did not spend his younger days with the utmost regularity. In a letter to father Servatius, he owns that "in his youth he had a propensity to very great vices; that, however, the love of money, or even of fame, had never possessed him; that, if he had not kept himself unspotted from sensual pleasures, he had not been a slave to them; and that, as for gluttony and drunkenness, he had always held them in abhorrence." He also appears to have been of a playful turn, of which Le Clerc gives an instance, although without producing his authority. There was, it seems, a pear-tree in the garden of the convent at Stein, of whose fruit the superior was extremely fond, and reserved entirely to himself. Erasmus had tasted these pears, and liked them so well as to be tempted to steal them, which he used to do early in the morning. The superior, missing his pears, resolved to watch the tree, and at last saw a monk climbing up into it; but, as it was

yet hardly light, waited a little till he could discern him more clearly. Meanwhile Erasmus had perceived that he was seen; and was musing with himself how he should get off undiscovered. At length he bethought himself, that they had a monk in the convent who was lame, and therefore, sliding gently down, imitated as he went the limp of this unhappy monk. The superior, now sure of the thief, as having discovered him by signs not equivocal, took an opportunity at the next meeting of saying abundance of good things upon the subject of obedience; after which, turning to the supposed delinquent, he charged him with a most flagrant breach of it, in stealing his pears. The poor monk protested his innocence, but in vain. All he could say, only inflamed his superior the more; who, in spite of his protestations, inflicted upon him a very severe penance.

Erasmus, however, had no disposition for this way of life. "Convents," he says, "were places of impiety rather than of religion, where every thing was done to which a depraved inclination could lead, under the sanction and mask of piety; and where it was hardly possible for any one to keep himself pure and unspotted." This account he gives of them in a piece "De contemptu mundi," which he drew up at Stein, when he was about twenty years of age; and which was the first thing he ever wrote. At length, the happy moment arrived when he was to quit the monastery of Stein. Henry à Bergis, bishop of Cambray, who was preparing at that time for Rome, with a view of obtaining a cardinal's hat, wanted some person to accompany him who could speak and write Latin with accuracy and ease. Erasmus's fame not being confined to the cloister, he applied to the bishop of Utrecht, as well as the prior of the convent, and they having given their consent, Erasmus went to Cambray, but soon found to his mortification that for certain reasons the bishop dropped his design. Still, as he was now loose from the convent, he went, with the leave and under the protection of the bishop, to study at the university of Paris. He was in orders when he went to Cambray; but was not made a priest till 1492, when he was ordained upon the 25th of February, by the bishop of Utrecht.

How he spent his time with the bishop of Cambray, with whom he continued some years, we have no account. The bishop, however, was now his patron, and apparently

very fond of him; and he promised him a pension to maintain him at Paris. But the pension, as Erasmus himself relates, was never paid him; so that he was obliged to have recourse to taking pupils, though a thing highly disagreeable to him, purely for support. Many noble English became his pupils, and, among the rest, William Blunt, lord Montjoy, who was afterwards his very good friend and patron. Erasmus tells us, that he lived rather than studied, "vixit verius quam studuit," at Paris; for, his patron forgetting the promised pension, he had not only no books to carry on his studies, but even wanted the necessary comforts and conveniences of life. He was forced to take up with bad lodgings and bad diet, which brought on him a fit of illness, and changed his constitution so much for the worse, that, from a very strong one, it continued ever after weak and tender. The plague too was in that city, and had been for many years; so that he was obliged, after a short stay, to leave it, almost without any of that benefit he might naturally have expected, as the university at that time was famous for theology. Leaving Paris, therefore, in the beginning of 1497 he returned to Cambray, where he was received kindly by the bishop. He spent some days at Bergis with his friend James Battus, by whom he was introduced to the knowledge of Anne Borsala, marchioness of Vere. This noble lady proved a great benefactress to him; and he afterwards, in gratitude, wrote her panegyric. This year he went over to England for the first time, to fulfill a promise which he had made to his noble disciple Montjoy. This noble lord, a man of learning, and patron of learned men, was never easy, it is said, while Erasmus was in England, but when he was in his company. Even after he was married, as Knight relates, he left his family, and went to Oxford, purely to proceed in his studies under the direction of Erasmus. He also gave him the liberty of his house in London, when he was absent; but a surly steward, whom Erasmus, in a letter to Colet, calls Cerberus, prevented his using that privilege often. Making but a short stay in London, he went to Oxford; where he studied in St. Mary's college, which stood nearly opposite New-Inn hall, and of which there are some few remains still visible. Here he became very intimate with all who had any name for literature: with Colet, Grocyn, Linacer, William Latimer, sir Thomas More, and many others. Under the guidance of these he

made a considerable progress in his studies; Colet engaging him in the study of divinity, and Grocyn, Linacer, and Latimer teaching him Greek. Greek literature was then reviving at Oxford; although much opposed by a set of the students, who called themselves Trojans, and, like the elder Cato at Rome, opposed it as a dangerous novelty.

Upon his coming to Oxford, he wrote a Latin ode (for he was not altogether without a poetical genius) by way of compliment to the college in which he was placed; and this made John Sixtine, a Phrysian, who was one of his first acquaintance there, observe, "what before he thought incredible, that the German wits were not at all inferior to those of Italy." Erasmus was highly pleased with England, and with the friends he had acquired there, as appears by a letter dated from London, Dec. 5, 1497, and written to a friend in Italy; "in which country," he tells him, "he himself would have been long ago, if his friend and patron lord Montjoy had not carried him with him to England. But what is it, you will say, which captivates you so much in England? If, my friend, I have any credit at all with you, I beg you to believe me, when I assure you, that nothing yet ever pleased me so much. Here I have found a pleasant and salubrious air: I have met with humanity, politeness, learning; learning not trite and superficial, but deep, accurate, true old Greek and Latin learning; and withal so much of it, that, but for mere curiosity, I have no occasion to visit Italy. When Colet discourses, I seem to hear Plato himself. In Grocyn I admire an universal compass of learning. Linacer's acuteness, depth, and accuracy, are not to be exceeded: nor did nature ever form any thing more elegant, exquisite, and better accomplished, than More. It would be endless to enumerate all; but it is surprising to think, how learning flourishes in this happy country."

He left England the latter end of 1497, and went to Paris; whence, on account of the plague, he immediately passed on to Orleans, where he spent three months. He was very ill, while there, of a fever, which he had had every Lent for five years together; but he tells us, that St. Genevieve interceded for his recovery, and obtained it, though not without the assistance of a good physician. About April 1498 he had finished his "Adagia." He applied himself all the while intensely to the study of the

Greek tongue; and he says that, as soon as he could get any money, he would first buy Greek books, and then clothes: "Statimque ut pecuniam accepero, Græcos primum auctores, deinde vestes, emam." At this time he began to experience some of the vicissitudes of patronage, and both the marchioness of Vere and the bishop of Cambray seem to have relaxed from their liberality. The marchioness, though she entertained him very politely, yet gave him little more than civil words, and squandered her money upon the monks: and the bishop soon after quarrelled with him, upon pretence that he had spoken slightly of his kindnesses.

In 1499 he took a second journey to England, as we collect from a letter of his to sir Thomas More, dated from Oxford, October the 28th of that year: but he does not appear to have made any considerable stay. In his return, at Dover, he was stripped of all his money, to the amount of about six angels, by a custom-house officer, before he embarked; and upon application for redress, he was told, that the seizure was according to law, and there was no redress to be had. He had too much sense, however, to impute this, as some travellers would have done, to the country at large; on the contrary, in June 1500, when he published his "Adagia" at Paris, he added to it a panegyric upon England, and dedicated the whole to his friend the lord Montjoy; who, in the mean time, had really been the occasion of his losing his money, from not instructing him in the laws and usages of the kingdom. About the middle of this year he made a journey into Holland; "where, though the air," he says, "agreed with him, yet the horrid manners of the people, their brutality and gluttony, and their contempt of learning, and every thing that tended to civilise mankind, offended him highly." Holland had not then made the figure she did afterwards as the asylum of letters. This year also he published his piece "De copia verborum," and joined it to another piece, "De conscribendis epistolis," which he had written some time before at the request of Montjoy.

He had now given many public proofs of his uncommon abilities and learning, and his fame was spread in all probability over a great part of Europe; yet we find by many of his letters, that he still continued extremely poor. His time was divided between pursuing his studies, and looking after his patrons; the principal of whom was Antonius

à Bergis, the abbot of St. Bertin, to whom he had been lately recommended, and who had received him very graciously. This abbot was very fond of him, and gave him a letter of recommendation to cardinal John de Medicis, afterwards pope Leo X.; for Erasmus had professed his intention to go into Italy, with a view of studying divinity some months at Bononia, and of taking there a doctor's degree; also to visit Rome in the following year of the jubilee; and then to return home, and lead a retired life. But, although disappointed for want of the necessary means, he spent a good part of 1501 with the abbot of St. Bertin; and, the year after, we find him at Louvain, where he studied divinity under Dr. Adrian Florent, afterwards pope Adrian VI. This we learn from his dedication of Arnobius to this pope in 1522; and also from a letter of that pope to him, where he speaks of the agreeable conversations they were wont to have in those hours of studious leisure. In 1503 he published several little pieces, and amongst the rest his "Enchiridion militis Christiani:" which he wrote, he tells us, "not for the sake of shewing his eloquence, but to correct a vulgar error of those, who made religion to consist in rites and ceremonies, to the neglect of virtue and true piety." Long, indeed, before Luther appeared, Erasmus had discovered the corruptions and superstitions of the church of Rome, and had made some attempts to reform them. The "Enchiridion," however, though it is very elegantly written, did not sell upon its first publication; but in 1518 Erasmus having prefixed a preface which highly offended the Dominicans, their clamours against it made its merit more known.

He had now spent three years in close application to the Greek tongue, which he looked upon as so necessary, that he could not fancy himself a tolerable divine without it. Having rather neglected it when he was young, he afterwards studied it at Oxford, under Grocyn and Linacer, but did not stay long enough there to reap any considerable benefit from their assistance; so that, though he attained a perfect knowledge of it, it was in a great measure owing to his own application; and he might truly be called, in respect to Greek, what indeed he calls himself, "prorsus autodidactus;" altogether self-taught. His way of acquiring this language was by translating; and hence it is that we come to have in his works such a number of pieces translated from Lucian, Plutarch, and others. These trans-

lations likewise furnished him with opportunities of writing dedications to his patrons. Thus he dedicated to our king Henry VIII. a piece of Plutarch, entitled "How to distinguish a friend from a flatterer;" a dialogue of Lucian, called "Somnium, sive Gallus," to Dr. Christopher Ursewick, an eminent scholar and statesman; the Hecuba of Euripides, to Warham, archbishop of Canterbury, which he presented to him at Lambeth, after he had been introduced by his friend Grocyn; another dialogue of Lucian, called "Toxaris, sive de amicitia," to Dr. Richard Fox, bishop of Winchester; and a great number of other pieces from different authors to as many different patrons, both in England and upon the continent. The example which Erasmus had set in studying the Greek tongue was eagerly and successfully followed; and he had the pleasure of seeing in a very short time Grecian learning cultivated by the greater part of Europe.

As Erasmus had no where more friends and patrons than in England, he made frequent visits to this island. Of these the principal were, Warham, archbishop of Canterbury; Tonstall, bishop of Durham; Fox, bishop of Winchester; Colet, dean of St. Paul's; lord Montjoy, sir Thomas More, Grocyn, and Linacer; and he often speaks of the favours he had received from them with pleasure and gratitude. They were very pressing with him to settle in England; and "it was with the greatest uneasiness that he left it, since," as he tells Colet, in a letter dated Paris, June 19th, 1506, "there was no country which had furnished him with so many learned and generous benefactors as even the single city of London." He had left it just before, and was then at Paris in his road to Italy, where he made but a short stay, lest he should be disappointed, as had been the case more than once already. He took a doctor of divinity's degree at Turin; from whence he proceeded to Bologna, where he arrived at the very time it was besieged by Julius II. He passed on for the present to Florence, but returned to Bologna upon the surrender of the town, and was time enough to be witness to the triumphant entry of that pope. This entry was made Nov. 10, 1506, and was so very pompous and magnificent, that Erasmus, viewing Julius under his assumed title of Christ's vicegerent, and comparing his entry into Bologna with Christ's entry into Jerusalem, could not behold it without the utmost indignation. An adventure, however, befel

him in this city which had nearly proved fatal. The town not being quite clear of the plague, the surgeons, who had the care of it, wore something like the scapulars of friars, that people fearful of the infection might know and avoid them. Erasmus, wearing the habit of his order, went out one morning; and, being met by some wild young fellows with his white scapular on, was mistaken for one of the surgeons. They made signs to him to get out of the way; but he, knowing nothing of the custom, and making no haste to obey their signal, would have been stoned, if some citizens, perceiving his ignorance, had not immediately run up to him, and pulled off his scapular. To prevent such an accident for the future, he got a dispensation from Julius II. which was afterwards confirmed by Leo X. to change his regular habit of friar into that of a secular priest.

Erasmus now prosecuted his studies at Bologna, and contracted an acquaintance with the learned of the place; with Paul Bombasius particularly, a celebrated Greek professor, with whom he long held a correspondence by letters. He was strongly invited at Bologna to read lectures; but, considering that the Italian pronunciation of Latin was different from the German, he declined it lest his mode of speaking might appear ridiculous. He drew up, however, some new works here, and revised some old ones. He augmented his "Adagia" considerably; and, desirous of having it printed by the celebrated Aldus Manutius at Venice, proposed it to him. Aldus accepted the offer with pleasure; and Erasmus went immediately to Venice, after having staid at Bologna little more than a year. Besides his "Adagia," Aldus printed a new edition of his translation of the Hecuba and Iphigenia of Euripides; and also of Terence and Plautus, after Erasmus had revised and corrected them. At Venice he became acquainted with several learned men; among the rest, with Jerome Aleander, who for his skill in the tongues was afterwards promoted to the dignity of a cardinal. He was furnished with all necessary accommodations by Aldus, and also with several Greek manuscripts, which he read over and corrected at his better leisure at Padua, whither he was obliged to hasten, to superintend and direct the studies of Alexander, natural son of James IV. king of Scotland, although Alexander was at that time nominated to the archbishopric of St. Andrew's. Erasmus studied Pausanias, Eustathius, Theocritus, and other Greek authors, under the inspection

and with the assistance of Musurus, who was one of those Greeks that had brought learning into the West, and was professor of that science at Padua.

Not enjoying a very good state of health at Padua, he went to Sienna, where he drew up some pieces of eloquence for the use of his royal pupil; and soon after to Rome, leaving Alexander at Sienna. He was received at Rome, as Rhenanus tells us, with the greatest joy and welcome by all the learned, and presently sought by persons of the first rank and quality. Thus we find that the cardinal John de Medicis, afterwards Leo X. the cardinal Raphael of St. George, the cardinal Grimani, and Giles of Viterbo, general of the Augustines, and afterwards a cardinal, had a generous contention among themselves who should be foremost in civility to Erasmus, and have the most of his company. There is something interesting in the manner he was introduced to cardinal Grimani, as related by himself in one of his letters, dated March 17, 1531: "When I was at Rome," says he, "Peter Bembus often brought me invitations from Grimani, that I would come and see him. I never was fond of such company; but at last, that I might not seem to slight what is usually deemed a very great honour, I went. On arriving at his palace, not a soul could I perceive, either in or about it. It was after dinner; so, leaving the horse with my servant, I boldly ventured by myself into the house. I found all the doors open; but nobody was to be seen, though I had passed through three or four rooms. At last I happened upon a Greek, as I supposed, and asked him whether the cardinal was engaged? He replied, that he had company; but asking what was my business? Nothing, said I, but to pay my compliments, which I can do as well at any other time. I was going; but halting a moment at one of the windows to observe the situation and prospect, the Greek ran up to me, and asked my name; and without my knowledge carried it to the cardinal, who ordered me to be introduced immediately. He received me with the utmost courtesy, as if I had been a cardinal; conversed with me for two hours upon literary subjects; and would not suffer me all the time to uncover my head; and upon my offering to rise, when his nephew, an archbishop, came in to us, he ordered me to keep my seat, saying, it was but decent that the scholar should stand before the master. In the course of our conversation, he earnestly entreated me not to think of leaving

Rome, and offered to make me partaker of his house and fortunes. At length he shewed me his library, which was full of books in all languages, and was esteemed the best in Italy, except the Vatican. If I had known Grimani sooner, I certainly should never have left Rome; but I was then under such engagements to return to England, as it was not in my power to break. The cardinal said no more upon this point, when I told him that I had been invited by the king of England himself; but begged me to believe him very sincere, and not like the common tribe of courtiers, who have no meaning in what they say. It was not without some difficulty that I got away from him; nor before I promised him, that I would certainly wait on him again before I left Rome. I did not perform my promise; for I was afraid the cardinal by his eloquence would tempt me to break my engagements with my English friends. I never was more wrong in my life: but what can a man do, when fate drives him on?"

Erasmus was at Rome when Julius II. made his entry into that city from the conquest of Bologna; and this entry offended him as much as that at Bologna had done. For he could not conceive that the triumphs of the church, as they were called, were to consist in vain pomp and worldly magnificence, but rather in subduing all mankind to the faith and practice of the Christian religion. While he was at Rome he was taken under the protection of the cardinal Raphael of St. George; and at his persuasion, employed on the ungrateful task of declaiming backwards and forwards upon the same argument. He was first to dissuade from undertaking a war against the Venetians; and then to exhort and incite to the war, upon every variation of the pontiff's mind. When he was preparing to leave Rome, many temptations and arguments were used to detain him; and the pope offered him a place among his penitentiaries, which is reckoned very honourable, and a step to the highest preferments in that court. But his engagements in England prevented his staying at Rome; though, as we have already seen, he afterwards repented that he did not. He set out from Rome to Sienna, where he had left the archbishop of St. Andrew's, his pupil; who, not willing to quit Italy without seeing Rome, brought him back thither again. After a short stay they went to Cumæ, to see the Sibyl's cave; and there his pupil parted from him, being recalled to Scotland, where he was killed

in a battle fought against the English at Flodden-field in 1513. Erasmus has left a grand eulogium on this young nobleman in his " Adagia."

He left Italy soon after his pupil, without understanding the language of that country, which made his journey less advantageous as well as pleasant to him. It is said that when he was at Venice, he met Bernard Ocricularius of Florence, who had written Latin history in the manner of Sallust. Erasmus desired a conversation with him, and addressed him in Latin: but the Florentine obstinately refused to speak any thing except Italian; which Erasmus not understanding, they separated without edification on either part. Why Erasmus should not understand Italian, it is not difficult to conceive; but it is somewhat singular that he should be ignorant of French, which was in a great measure the case, though he had spent so much time in that country. In his way from Italy to England, he passed first to Curia, then to Constance, and so through the Martian forest by Brisgau to Strasburgh, and from thence by the Rhine to Holland; whence, after making some little stay at Antwerp and Louvain, he took shipping for England. Some of his friends and patrons, whom he visited as he came along, made him great offers, and wished him to settle among them; but his heart was at this time entirely fixed upon spending the remainder of his days in England, not only upon account of his former connections and friendships, which were very dear to him, but the great hopes that had lately been held out to him, of ample preferment, provided he would settle there. Henry VII. died in April 1509; and Henry VIII. his son and successor, was Erasmus's professed friend and patron, and had for some time held a correspondence with him by letters. That prince was no sooner upon the throne, than Montjoy wrote to Erasmus to hasten him into England, promising him great things on the part of the king, and of Warham archbishop of Canterbury, though indeed he had no particular commission to that end from either the one or the other. More, and some other friends, wrote him also letters to the same purpose. But he had no sooner arrived in the beginning of 1510, than he perceived that his expectations had been raised too high, and began secretly to wish that he had not quitted Rome. However, he took no notice of the disappointment, but pursued his studies with his usual assiduity.

At his arrival in England he lodged with More; and while he was there, to divert himself and his friend, he wrote, within the compass of a week, "Encomium Moriæ," or "The praise of Folly," a copy of which was sent to France, and printed there, but with abundance of faults; yet it became so popular, that in a few months it went through seven editions. The general design of this ludicrous piece is to shew, that there are fools in all stations, and more particularly to expose the errors and follies of the court of Rome, not sparing the pope himself; so that he was never after regarded as a true son of that church. It was highly acceptable to persons of quality, but as highly offensive to dissolute monks, who disapproved especially of the Commentary which Lystrius wrote upon it, and which is printed with it, because it unveiled several things from whose obscurity they drew much profit. Soon after he came to England he published a translation of the Hecuba of Euripides into Latin verse; and, adding some poems to it, dedicated it to archbishop Warham. The prelate received the dedication courteously, yet made the poet only a small present. As he was returning from Lambeth, his friend Grocyn, who had accompanied him, asked, "what present he had received?" Erasmus replied, laughing, "A very considerable sum;" which Grocyn would not believe. Having told him what it was, Grocyn observed, that the prelate was rich and generous enough to have made him a much handsomer present; but certainly suspected that he had presented to him a book already dedicated elsewhere. Erasmus asked, "how such a suspicion could enter his head?" "Because," said Grocyn, "such hungry scholars as you, who stroll about the world, and dedicate books to noblemen, are apt to be guilty of such tricks."

He was invited down to Cambridge by Fisher, bishop of Rochester, chancellor of the university, and head of Queen's college, accommodated by him in his own lodge, and promoted by his means to the lady Margaret's professorship in divinity, and afterwards to the Greek professor's chair; but how long he held these places we know not: and his necessities were still very scantily supplied. In a letter to Colet, dean of St. Paul's, he earnestly importunes him for fifteen angels, which he had promised him long ago, on condition that he would dedicate to him his book "De copia verborum;" which, however, was not published till

the following year, 1512. It has indeed been alleged, in excuse for this apparent neglect of a man of so much merit, that Erasmus was of a very rambling disposition, and hardly staid long enough in a place to rise regularly to preferment; and that though he received frequent and considerable presents from his friends and patrons, yet he was forced to live expensively because of his bad health. Thus he had a horse to maintain, and probably a servant to take care of him: he was obliged to drink wine because malt liquor gave him fits of the gravel. Add to this, that, though a very able and learned man, yet, like many others of his order, he was by no means versed in œconomics.

In 1513, he wrote from London a very elegant letter to the abbot of St. Bertin, against the rage of going to war, which then possessed the English and the French. He has often treated this subject, and always with that vivacity, eloquence, and strength of reason, with which he treated every subject; as in his Adagia, under the proverb "Dulce Bellum inexpertis;" in his book entitled "Querela Pacis," and in his "Instruction of a Christian Prince." But his remonstrances had small effect, and the emperor Charles V. to whom the last-mentioned treatise was dedicated, persisted in his belligerent plans. Erasmus was so singular in his opinions on this subject, that he thought it hardly lawful for a Christian to go to war; and in this respect, as Jortin observes, was almost a quaker.

In the beginning of 1514 Erasmus was in Flanders. His friend Montjoy was then governor of Ham, in Picárdy, where he passed some days, and then went to Germany. While he was here, he seems to have written "The Abridgment of his Life," in which he says, that he would have spent the rest of his days in England if the promises made to him had been performed; but, being invited to come to Brabant, to the court of Charles archduke of Austria, he accepted the offer, and was made counsellor to that prince. Afterwards he went to Basil, where he carried his New Testament, his Epistles of St. Jerome, with notes, and some other works, to print them in that city. At this time he contracted an acquaintance with several learned men, as Beatus Rhenanus, Gerbelius, Œcolampadius, Amberbach, and also with the celebrated printer John Frobenius, for whom he ever after professed the utmost esteem. He returned to the Low Countries, and there was nominated by Charles of Austria to a vacant

bishopric in Sicily; but the right of patronage happened to belong to the pope. Erasmus laughed when he heard of this preferment, and certainly was very unfit for such a station; though the Sicilians, being, as he says, merry fellows, might possibly have liked such a bishop. He would not settle at Louvain for many reasons, particularly because of the divines there, for whom he had much contempt.

In 1515 he was at Basil; and this year Martin Dorpius, a divine of Louvain, instigated by the enemies of Erasmus, wrote against his "Praise of Folly;" to whom Erasmus replied with much mildness, as knowing that Dorpius, who was young and ductile, had been put upon it by others. He was the first adversary who attacked him openly, but Erasmus forgave him, and took him into his friendship (see DORPIUS), which he would not easily have done, if he had not been good-natured, and, as he says of himself, "irasci facilis, tamen ut placabilis esset." He wrote this year a very handsome letter to pope Leo X. in which he speaks of his edition of St. Jerome, which he had a mind to dedicate to him. Leo returned him a very obliging answer, and seems not to refuse the offer of Erasmus, which, however, did not take effect; for the work was dedicated to the archbishop of Canterbury. Not content with writing to him, Leo wrote also to Henry VIII. of England, and recommended Erasmus to him. The cardinal of St. George also pressed him much to come to Rome, and approved his design of dedicating St. Jerome to the pope: but he always declined going to Rome, as he himself declared many years after, or even to the imperial court, lest the pope or the emperor should command him to write against Luther and the new heresies. And therefore, when the pope's nuncio to the English court had instructions to persuade Erasmus to throw himself at the pope's feet, he did not think it safe to trust him; having reason to fear that the court of Rome would never forgive the freedoms he had already taken.

He soon returned to the Low Countries, where we find him in 1516. He received letters from the celebrated Budeus, to inform him that Francis I. was desirous of inviting learned men to France, and had approved of Erasmus among others, offering him a benefice of a thousand livres. Stephanus Poncherius, or Etienne de Ponchery, bishop of Paris, and the king's ambassador at Brussels, was the per-

son who made these offers, but Erasmus excused himself, alleging that the catholic king detained him in the Low Countries, having made him his counsellor, and given him a prebend, though as yet he had received none of the revenues of it. Here, probably, commenced the correspondence and friendship between Erasmus and Budeus, which, however, does not seem to have been very sincere. Their letters are indeed not deficient in compliments, but they likewise abound in petty contests, which shew that some portion of jealousy existed between them, especially on the side of Budeus, who yet in other respects was an excellent man; (See BUDEUS).—This year was printed at Basil, Erasmus's edition of the New Testament, a work of infinite labour, and which helped, as he tells us, to destroy his health and spoil his constitution. It drew upon him the censures of some ignorant and envious divines; who, not being capable themselves of performing such a task, were vexed, as it commonly happens, to see it undertaken and accomplished by another. We collect from his letters, that there was one college in Cambridge which would not suffer this work to enter within its walls; however, his friends congratulated him upon it, and the call for it was so great, that it was thrice reprinted in less than a dozen years, namely, in 1519, 1522, and 1527. This was the first time the New Testament was printed in Greek. The works of St. Jerome began now to be published by Erasmus, and were printed in 6 vols. folio, at Basil, from 1516 to 1526. He mentions the great labour it had cost him to put this father into good condition, which yet he thought very well bestowed, for he was excessively fond of him, and upon all occasions his panegyrist. Luther blamed Erasmus for leaning so much to Jerome, and for thinking, as he supposed, too meanly of Augustine. "As much," says he, "as Erasmus prefers Jerome to Augustine, so much do I prefer Augustine to Jerome." But in this respect, Jortin is of opinion that Luther's taste was extremely bad.

Thus letters began to revive apace, and no one contributed more to their restoration than Erasmus. Among other things, the "Epistolæ obscurorum virorum" were published; and ignorance, pedantry, bigotry, and persecution, met with warm opponents, who attacked them with great vigour, and allowed them no quarter. More informs Erasmus, that the "Epistolæ" were generally ap-

proved, even by those who were ridiculed in them, and who had not the sense to feel it. This anonymous offspring of wit was fathered upon Erasmus, among many others, but undoubtedly without reason. If he had been the author, it would not have had that surprising effect on him which it is said to have had when first he began to read it. The effect was this: it threw him into such a fit of laughter, that it burst an abscess he then had in his face, which the physicians had ordered to be opened.

The rise of the reformation was a very interesting period to Erasmus. Luther had preached against indulgences in 1517, and the contest between the Romanists and the reformed was begun and agitated with great warmth on both sides. Erasmus, who was of a pacific temper, and abhorred, of all things, dissensions and tumults, was much alarmed and afflicted at this state of affairs; and he often complained afterwards, that his endeavours to compose and reconcile the two parties only drew upon him the resentment and indignation of both. From this time he was exposed to a persecution so painful, that he had much difficulty to support it with equanimity; and invectives were aimed at him by the rancorous churchmen, who loudly complained that his bold and free censures of the monks, and of their pious grimaces and superstitions, had paved the way for Luther. "Erasmus," they used to say, "laid the egg, and Luther hatched it." Erasmus seems afterwards to have been considered as really a coadjutor in the business of the reformation; for in the reign of Mary queen of England, when a proclamation was issued against importing, printing, reading, selling, or keeping heretical books, his works are comprehended amongst them.

Erasmus received this year, 1518, a considerable present from Henry VIII. as also an offer of a handsome maintenance in England for the rest of his life; he thanked the king, but without either accepting or refusing the favour. A little time after, he wrote to cardinal Wolsey, for whom, however, he had no great affection; and after some compliments, heavily complained of the malice of certain calumniators and enemies of literature, who thwarted his designs of employing human learning to sacred purposes. "These wretches," says he, "ascribe to Erasmus every thing that is odious; and confound the cause of literature with that of Luther and religion, though they have no connection with each other. As to Luther, he is perfectly

a stranger to me, and I have read nothing of his, except two or three pages; not that I despise him, but because my own pursuits will not give me leisure; and yet, as I am informed, there are some who scruple not to affirm, that I have actually been his helper. If he has written well, the praise belongs not to me; nor the blame, if he has written ill; since in all his works there is not a line that came from me. His life and conversation are universally commended: and it is no small prejudice in his favour, that his morals are unblameable, and that calumny itself can fasten no reproach on his life. If I had really had time to peruse his writings, I am not so conceited of my own abilities, as to pass a judgment upon the performances of so eminent a divine. I was once against Luther, purely for fear he should bring an odium upon literature, which is too much suspected of evil already," &c. Thus he goes on to defend himself here, as he does in many other places of his writings; where we may always observe his reserve and caution not to condemn Luther, while he condemned openly enough the conduct and sentiments of Luther's enemies. Though Erasmus addressed himself upon this occasion to Wolsey, yet it was impossible for the cardinal to be a sincere friend to him, because he was patronized by Warham, between whom and Wolsey there was no good understanding; and because the great praises which Erasmus frequently bestowed upon the archbishop would naturally be interpreted by the cardinal as so many slights upon himself. In his preface to Jerome, after observing of Warham, that he used to wear plain apparel, he relates, that once, when Henry VIII. and Charles V. had an interview, Wolsey took upon him to set forth an order that the clergy should appear splendidly dressed in silk and damask; and that Warham alone, despising the cardinal's authority, appeared in his usual habit.

In 1519, Luther sent a very courteous letter to Erasmus, whom he fancied to be on his side; because he had declared himself against the superstitions of the monks, and because these men hated them both almost equally. He thought, too, that he could discern this from his new preface to the "Enchiridion militis Christiani," which was republished about this time. Erasmus replied, calling Luther "his dearest brother in Christ;" and informed him, "what a noise had been made against his works at Louvain. As to himself, he had declared," he says, "to the divines

of that university, that he had not read those works, and, therefore, could neither approve nor disapprove them; but that it would be better for them to publish answers made up of solid argument, than to rail at them before the people, especially as the moral character of their author was blameless. He owns, however, that he had perused part of his Commentaries upon the Psalms; that he liked them much, and hoped they might be serviceable. He tells him, that many persons, both in England and the Low Countries, commended his writings. There is," says he, "a prior of a monastery at Antwerp, a true Christian, who loves you extremely, and was, as he relates, formerly a disciple of yours. He is almost the only one who preaches Jesus Christ, while others preach human fables, and seek after lucre. The Lord Jesus grant you from day to day an increase of his spirit, for his glory and the public good." From these and other passages, Erasmus appears to have entertained hopes, that Luther's attempts, and the great notice which had been taken of them, might be serviceable to genuine Christianity: yet he did not approve his conduct, nor had any thoughts of joining him: on the contrary, he grew every day more shy and cautious of engaging himself in his affairs. He was earnestly solicitous to have the cause of literature, which the monks opposed so violently, separated from the cause of Lutheranism; and therefore he often observes, that they had no kind of connection. But, as Dr. Jortin remarks, with great truth, "the study of the belles lettres is a poor occupation, if they are to be confined to a knowledge of language and antiquities, and not employed to the service of religion and of other sciences. To what purpose doth a man fill his head with Latin and Greek words, with prose and verse, with histories, opinions, and customs, if it doth not contribute to make him more rational, more prudent, more civil, more virtuous and religious? Such occupations are to be considered as introductory, and ornamental, and serviceable to studies of higher importance, such as philosophy, law, ethics, politics, and divinity. To abandon these sciences, in order to support philology, is like burning a city to save the gates."

About 1520, a clamour was raised against Erasmus in England, although he had many friends there; and, among them, even persons of the first quality, and the king himself. He gives a remarkable instance of this in the beha-

viour of one Standish, who had been a monk, and was bishop of St. Asaph; and whom Erasmus sometimes calls, by way of derision, "Episcopum a sancto asino." Standish had censured Erasmus, in a sermon preached at St. Paul's, for translating the beginning of St. John's gospel, "In principio erat sermo," and not "verbum." He also accused Erasmus of heresy before the king and queen; but this charge was repelled by two learned friends, who are supposed to have been Pace, dean of St. Paul's, and sir Thomas More. This year, Jerome Aleander, the pope's nuncio, solicited the emperor, and Frederic elector of Saxony, to punish Luther. Frederic was then at Cologn, and Erasmus came there, and was consulted by him upon this occasion. Erasmus replied, ludicrously at first, saying, "Luther has committed two unpardonable crimes: he touched the pope upon the crown, and the monks upon the belly." He then told the elector seriously, that "Luther had justly censured many abuses and errors, and that the welfare of the church required a reformation of them; that Luther's doctrine was right in the main, but that it had not been delivered by him with a proper temper, and with due moderation." The pope's agents, finding Erasmus thus obstinately bent to favour, at least not to condemn and write against Luther, as they often solicited him to do, endeavoured to win him over by the offer of bishoprics or abbeys. "I know," says he, "that a bishopric is at my service, if I would but write against Luther: but Luther is a man of too great abilities for me to encounter; and, to say the truth, I learn more from one page of his, than from all the volumes of Thomas Aquinas."

Still we find Erasmus taking all opportunies of declaring his firm resolution to adhere to the see of Rome. "What connections," says he, "have I with Luther, or what recompense to expect from him, that I should join with him to oppose the church of Rome, which I take to be a true part of the catholic church; I, who should be loth to resist the bishop of my diocese?" As for the monks, they would have been glad to have seen him a deserter, and lodged in the enemy's quarters, because he would have much less incommoded them as a Lutheran than as a catholic; but he was determined not to stir. His wish was to seek a middle way, with a view of putting an end to these contests; but, above all, to keep himself from being looked upon as a party on either side. Thus, there is a remarkable letter

of his, written to Pace, dean of St. Paul's, in 1521, wherein he complains equally of the violence of Luther, and of the rage of the Dominicans; as also of the malice of Aleander, who ascribed to him some writings of Luther, of which he had not even heard. Some affirmed, that Erasmus had written a treatise called "The Captivity of Babylon," although Luther openly acknowledged it for his own: others said, that Luther had taken many of his sentiments from Erasmus. "I see now," says he, "that the Germans are resolved at all adventures to engage me in the cause of Luther, whether I will or not. In this they have acted foolishly, and have taken the most effectual method to alienate me from them and their party. Wherein could I have assisted Luther, if I had declared myself for him, and shared the danger along with him? Only thus far, that, instead of one man, two would have perished. I cannot conceive what he means by writing with such a spirit: one thing I know too well, that he has brought a great odium upon the lovers of literature. It is true, that he hath given us many wholesome doctrines, and many good counsels; and I wish he had not defeated the effect of them by his intolerable faults. But, if he had written every thing in the most unexceptionable manner, I had no inclination to die for the sake of truth. Every man has not the courage requisite to make a martyr; and I am afraid that, if I were put to the trial, I should imitate St. Peter." In this Erasmus betrays his genuine character, and it is plain that it was not truth, nor the desire of propagating it, but self-preservation only, which influenced his conduct throughout this affair. He certainly approved of Luther's principal doctrines *, and inwardly wished he might carry his point; but, as he could not imagine that probable, he chose to adhere outwardly to the stronger party. "I follow," says he, "the decisions of the pope and the emperor, when they are right, which is acting religiously: I submit to them, when they are wrong, which is acting prudently: and I think it is lawful for good men to behave themselves thus, when there is no hope of obtaining any more." From this principle of policy, he extolled the book of Henry VIII. against Luther, even before he had seen it; and he began now to throw out hints, that he

* This does not appear to be strictly true. Milner in his Eccl. Hist. has clearly proved that Erasmus did not coincide with Luther on many essential points of doctrine.

would one day enter the lists with the great reformer, yet, when his friend and patron Montjoy exhorted him, the same year, to write against Luther, he replied, "Nothing is more easy than to call Luther a blockhead; nothing is less easy than to prove him one: at least, so it seems to me." Upon the whole, he was exceedingly perplexed how to behave to Luther; and frequently appears inconsistent, because he thought himself obliged to disclaim before men what in his heart he approved and even revered.

In 1519 a collection of Erasmus's letters was published, which gave him, as he pretends, much vexation. As he had spoken freely in them on many important points, he could not avoid giving offence. The monks especially, as enemies to literature, exclaimed violently against them; and when the Lutheran contentions broke out, these letters were still more censured than before, and accused of favouring Lutheranism, at a time when, as he says, it was neither safe to speak, nor to keep silence. He adds, that he would have suppressed those letters, but that Froben would not consent: but in this, says Jortin, he could hardly speak seriously, since Froben was too much his friend to print them without his consent. In 1522 he published the works of St. Hilary. "Erasmus," says Du Pin, "when he published his editions of the fathers, joined to them prefaces and notes full of critical discernment: and, though he may sometimes be too bold in rejecting some of their works as spurious, yet it must be confessed, that he has opened and shewed the way to all who have followed him." He had lately published also at Basil his celebrated "Colloquies," which he dedicated to John Erasmus Froben, son to John Froben, and his godson. He drew up these "Colloquies," partly that young persons might have a book to teach them the Latin tongue, and religion and morals at the same time; and partly, to cure the bigotted world, if he could, of that superstitious devotion which the monks so industriously propagated. The liveliest strokes in them are aimed at the monks and their religion; on which account they had no sooner appeared, than a most outrageous clamour was raised against them. He was accused of laughing at indulgences, auricular confession, eating fish upon fast-days, &c. and it is certain he did not talk of these matters with much respect. The faculty of theology at Paris passed a general censure, in 1526, upon the Colloquies of Erasmus, as upon a work in which "the fasts

and abstinences of the church are slighted, the suffrages of the holy virgin and of the saints are derided, virginity is set below matrimony, Christians are discouraged from monkery, and grammatical is preferred to theological erudition; and therefore decreed, that the perusal of that wicked book be forbidden to all, more especially to young people, and that it be entirely suppressed, if possible." In 1537, pope Paul III. chose a select number of cardinals and prelates, to consider about reforming the church; who, among other things, proposed, that young people should not be permitted to learn Erasmus's Colloquies. A provincial council also, held at Cologn in 1549, condemned these Colloquies, as not fit to be read in schools. Yet they must be allowed to contain a treasure of wit and good sense, and though they were intended as only a school-book, are not unworthy the perusal of the most advanced in knowledge. Colineus reprinted them at Paris in 1527; and, by artfully giving out that they were prohibited, sold, it is said, above four-and-twenty thousand of one impression.

Adrian VI. having succeeded Leo in the see of Rome, Erasmus dedicated to him an edition of a Commentary of Arnobius upon the Psalms; and added to it an epistle, in which he congratulates this new pope, and entreats him not to pay any regard to the calumnies spread against his humble servant, without first giving him a hearing. Adrian returned him an elegant and artful letter of thanks, exhorting him strongly to write against Luther, and inviting him to Rome. Erasmus wrote a second time, and offered to communicate to Adrian his opinion upon the fittest methods to suppress Lutheranism; for he entertained some hopes that his old friend and school-fellow might possibly do some good. Adrian sent him word that he should be glad to have his opinion upon this affair; and invited him a second time to Rome. Erasmus excused himself from the journey, on account of his bad health, and other impediments; but certainly did not repose such confidence in Adrian, as to trust himself in his hands. He tells his holiness, that he had neither the talents nor the authority requisite for answering Luther with any prospect of success. He then proceeded to the advice he had promised: and, 1. He disapproves of all violent and cruel methods, and wishes that some condescension were shewed to the Lutherans. 2. He thinks that the causes of the evil should

be investigated, and suitable remedies applied; that an amnesty should ensue, and a general pardon of all that was past; and that then the princes and magistrates should take care to prevent innovations for the future. 3. He thinks it needful to restrain the liberty of the press. 4. He would have the pope to give the world hopes, that some faults should be amended, which could be no longer justified. 5. He would have him assemble persons of integrity and abilities, and of all nations. — Here Erasmus breaks off in the middle of a sentence, intending to say more at another time, if the pope were willing to hear it. But he had already said too much. Adrian utterly disliked his advice; and Erasmus's enemies took this opportunity of plotting his ruin; but the death of the pope soon after, put a stop to their contrivances. Yet as the monks reported in all places that Erasmus was a Lutheran, he took much pains by his letters to undeceive the public, and satisfy his friends. With this view he wrote, in 1523, to Henry VIII. and to the pope's legate in England. Cuthbert Tonstall sent him a letter, and exhorted him to answer Luther; and, unable any longer to withstand the importunate solicitations of the Romanists, he sent word to the king that he was drawing up a piece against Luther. This was his "Diatribe de libero arbitrio," which was published the following year. But this gave no satisfaction at all to the Romanists; and, although he could have proved Luther erroneous in his notion of free-will, this had nothing to do with the dispute between Luther and the pope, and the Romanists therefore thought themselves very little obliged to him.

Adrian dying this year, he was succeeded by Clement VII. who sent to Erasmus an honourable diploma, accompanied with two hundred florins. He invited him also to Rome, as his predecessors had done: but "at Rome," says Erasmus, "there are many who want to destroy me, and they had almost accomplished their purpose before the death of Adrian. After having, at his own request, communicated to him my secret opinion, I found that things were altered, and that I was no longer in favour." The cause was manifest, says Jortin: Erasmus had hinted at the necessity of a reformation; and such language was highly disgusting at the court of Rome. If Luther did not like Erasmus, because Erasmus approved not in all things either his doctrine or his conduct, the court of Rome liked

him as little, because he did not condemn Luther in all things: yet it thought proper to give him good words and promises, and to entice him thither if possible; where he would have been in their power, and no better than a prisoner at large.

In 1524, Luther, upon a rumour probably that Erasmus was going to write against him, sent him a letter, full of fire and spirit; which gives so just an idea of both Luther and Erasmus, that we think ourselves obliged to present the reader with part of it. He begins in the apostolical manner: "Grace and peace to you from the Lord Jesus. I shall not complain of you for having behaved yourself as a man alienated from us, for the sake of keeping fair with the papists, our enemies; nor was I much offended, that in your printed books, to gain their favour, or to soften their fury, you censured us with too much acrimony. We saw that the Lord had not conferred upon you the discernment, the courage, and the resolution, to join with us in freely and openly opposing those monsters; and therefore we durst not exact from you what greatly surpasseth your strength and your capacity. We have even borne with your weakness, and honoured that portion of the gift of God which is in you." Then, having bestowed upon him his due praises, as a reviver of good literature, by means of which the holy scriptures had been read and examined in the originals, he proceeds thus: "I never wished, that, deserting your own province, you should come over to our camp. You might, indeed, have favoured us not a little by your wit and eloquence; but, forasmuch as you have not the courage which is requisite, it is safer for you to serve the Lord in your own way. Only we feared, that our adversaries should entice you to write against us, and that necessity should then constrain us to oppose you to your face.—I am concerned, as well as you, that the resentment of so many eminent persons of your party hath been excited against you. I must suppose that this gives you no small uneasiness: for virtue like yours, mere human virtue, cannot raise a man above being affected by such trials.—I could wish, if it were possible, to act the part of a mediator between you, that they might cease to attack you with such animosity, and suffer your old age to rest in peace in the Lord: and thus they would act, if they either considered your weakness, or the greatness of the cause in dispute, which hath been long since be-

yond your talents. They would shew their moderation towards you so much the more, since our affairs are advanced to such a point, that our cause is in no peril, though even Erasmus should attack it with all his might: so far are we from dreading the keenest strokes of his wit. On the other hand, my dear Erasmus, if you duly reflect upon your own imbecility, you will abstain from those sharp and spiteful figures of rhetoric; and, if you cannot defend your sentiments, will treat of subjects which suit you better. Our friends, as you yourself will allow, have reason to be uneasy at being lashed by you, because human infirmity thinks of the authority and reputation of Erasmus, and fears it: and indeed there is much difference between him and other papists, he being a more formidable adversary than all of them put together." This letter vexed Erasmus not a little, as may easily be imagined, and he wrote an answer to it; but the answer is not in the collection of his epistles.

In 1525 he published his "Diatribe de libero arbitrio," already noticed, which Luther replied to, in a treatise entitled "De servo arbitrio." In this he mixes compliment, praise, scorn, insult, ridicule, and invective, together; at which Erasmus was much provoked, and immediately wrote a reply, which was the first part of his "Hyperaspistes:" the second was published in 1527. The year after he published two treatises, in the way of dialogue, entitled "The pronunciation of the Greek and Latin languages," and "The Ciceronianus." In the former, which is one of the most learned of all his compositions, are contained very curious researches into the pronunciation of vowels and consonants; in the second, which is one of the most lively and ingenious, he rallies agreeably some Italian purists, who scrupled to make use of any word or phrase which was not to be found in Cicero: not that he condemned either Cicero or his manner of writing, but only the servility and pedantry of his imitators, which he thought, and very justly, deserving of ridicule. On the contrary, when Froben engaged him, the very same year, to revise a new edition of the Tusculan Questions, he prefixed to it an elegant preface, in which he highly extols Cicero, both for his style and moral sentiments, and almost makes a saint of him: and Julius Scaliger, who censured Erasmus for his treatment of the Cicerpnians, declared afterwards, that he was willing to forgive him his blasphemies, and to

be at peace with him thenceforward, for the sake of this preface; which he considered as a kind of penance, and of satisfaction made to the manes of the Roman orator.

In April 1529 Erasmus departed from Basil, where he had now lived many years, but where he thought himself no longer safe; and went to Friburg, where at first he had apartments belonging to the king, but afterwards bought a house. Here, in 1531, he had a sight of the first oration of Julius Scaliger against his "Ciceronianus;" all the copies of which, or at least as many as he could, Erasmus is said to have collected and destroyed. "There is something," says Dr. Jortin, "ridiculously diverting in the pompous exclamations and tragical complaints of Scaliger. One would imagine at least, that Erasmus had called Cicero fool, or knave: and yet all his crime was, to have besprinkled the servile imitators of Cicero with a little harmless banter." After the first oration, Scaliger composed a second more scurrilous if possible than the first: but it was not published till after Erasmus's death, in 1537. Some of Scaliger's friends were much displeased at the scandalous manner in which he had treated Erasmus, and desired him to give over the contention. He declared himself, therefore, though in a proud and awkward manner, willing to be reconciled: and, to do him justice, he was at last sorry for his rudeness to Erasmus, and wrote a copy of verses in his praise, when he heard that he was dead.

Erasmus now began to complain to his friends, and to represent himself as quite worn down with age, pain, and sickness; and in 1535 he returned to Basil, to try if he could recover his health, where he continued ever after. This year Bembus congratulates him upon the high regard which the pope had for him; and hopes that it would end in great preferment, by which he probably meant a cardinal's hat. The enemies of Erasmus have affirmed, that the court of Rome never designed him such a favour; but Erasmus has affirmed the contrary, and says, "that having written to Paul III. that pope, before he had unsealed his letter, spoke of him in the most honourable manner: that he had resolved to add to the college of cardinals some learned men, of whom he might make use in the general council, which was to be called; and I," says Erasmus, "was named to be one. But to my promotion it was objected, that my bad state of health would make me unfit for that function, and that my income was not sufficient:

so at present they think of loading me with preferments, that I may be qualified for the red hat." He declares, however, that his health would not permit him to accept such favours, since he could scarce stir out of his chamber with safety; and he refused every thing that was offered him.

He had been ill at Friburg, and continued so at Basil. In the summer of 1536 he grew worse; and the last letter which we have of his writing is dated June the 20th of that year. He subscribes it thus, "Erasmus Rot. ægra manu." He was for almost a month ill of a dysentery; and he knew that his disease would prove mortal. He had foreseen for several months, that he could not hold out long; and he foretold it again three days, and then two days, before his death. He died July 12, in the sixty-ninth year of his age; and was buried in the cathedral church of Basil, where his tomb is to be seen, with a Latin inscription on the marble, of which a copy is inserted in the first volume of his works. He had made his will in February, in which he left handsome legacies to his friends, and the remainder to be distributed to relieve the sick and poor, to marry young women, and to assist young men of good characters: by which it appeared, that he was not in low circumstances, nor so bad an œconomist as he sometimes, between jest and earnest, represented himself. His friend Beatus Rhenanus has given us a description of his person and manners, and tells us, that he was low of stature, but not remarkably short; that he was well-shaped, of a fair complexion, with hair in his youth of a pale yellow, grey eyes, a cheerful countenance, a low voice, and an agreeable utterance; that he was neat and decent in his apparel; that he had a very tender and infirm constitution, and a tenacious memory; that he was a pleasant companion, a very constant friend, generous and charitable, &c. He had one peculiarity belonging to him, which was, that he could not endure even the smell of fish; so that, however he might be a papist in other respects, he had, as he says, a very Lutheran stomach. He used to dine late, that he might have a long morning for study. After dinner, he would converse cheerfully with his friends upon all sorts of subjects, and deliver his opinions freely upon men and things. Erasmus objected long to sit for his picture; but he conquered that aversion, and was frequently drawn by Holbein.

He dwelt longer at Basil than at any other place. He delighted in that city; and though he sometimes made excursions, yet he was sure to return. The revolution in religion was the only cause that hindered him from fixing his abode there all his days. At Basil they show the house in which he died; and the place where the professors of divinity read their winter-lectures is called the college of Erasmus. His cabinet is one of the most considerable rarities of the city; it contains his ring, his seal, his sword, his knife, his pencil, his will written with his own hand, and his picture by Holbein, which is a masterpiece. The magistrates bought this cabinet, in 1661, for nine thousand crowns, of the descendants of Erasmus's heir: and, if we may believe Patin, they made a present of it to the university; but others say, they sold it for a thousand crowns. Nothing has made the city of Rotterdam more famous, than its having given birth to this great man: nor has it been insensible of the honour, but has testified its high regard to him. The house in which he was born is adorned with an inscription, to inform both natives and strangers of this illustrious prerogative; the college, where Latin, Greek, and rhetoric are taught, bears the name of Erasmus, and is consecrated to him by an inscription on the frontispiece; a statue of wood was raised to him in 1549; a statue of stone in 1555, and one of copper in 1622, which is admired by the connoisseurs. It is in an open part of the city, standing on a bridge over a canal, upon a pedestal adorned with inscriptions, and surrounded with iron rails.

But, with all his greatness, Erasmus had, and it must not be dissembled, his failings and infirmities. Bayle has observed of him, that he had too much sensibility when he was attacked by adversaries; made too many complaints of them; and was too ready to answer them: and Le Clerc has often censured him for his lukewarmness, timidity, and unfairness, in the business of the reformation. Dr. Jortin seems to allow some foundation for these censures, yet has offered what can be offered by way of excuse for Erasmus. To the first of them he replies, that Erasmus "was fighting for his honour, and for his life; being often accused of nothing less than heterodoxy, impiety, and blasphemy, by men whose forehead was a rock, and whose tongue was a razor. To be misrepresented as a pedant and a dunce," he says, "is no great matter, for time and truth put folly

to flight: to be accused of heresy by bigots, hypocrites, politicians, and infidels, this is a serious affair; as they know too well, who have had the misfortune to feel the effects of it." As for his lukewarmness in promoting the reformation, Dr. Jortin is of opinion, that much may be said, and with truth, in his behalf. He thinks that Erasmus "was not entirely free from the prejudices of education; that he had some indistinct and confused notions about the authority of the church catholic, which made it not lawful to depart from her, corrupted as he believed her to be; and that he was much shocked at the violent measures which were pursued by the reformers, as well as by the violent quarrels which arose among them." The doctor cannot be persuaded, "that the fear of losing his pensions and coming to want ever made Erasmus say or do things which he thought unlawful;" yet supposes, "that he might be afraid of disobliging several of his oldest and best friends, who were against the Lutheran reformation, such as Henry VIII. Charles V. the popes, Wolsey, &c. and also his patrons, Warham, Montjoy, More, Tonstall, Fisher, Bembus, &c. and all these things might influence his judgment, though he himself was not at all aware of it. There is no necessity to suppose, that he acted against his conscience in adhering to the church of Rome: no, he persuaded himself that he did as much as piety and prudence required from him in censuring her defects." The doctor observes, that "though as protestants we are certainly much obliged to Erasmus, yet we are more obliged to Luther, Melancthon, and other authors of the reformation. This," says he, "is true; yet it is as true, that we and all the nations in Europe are infinitely obliged to Erasmus, for spending a long and laborious life in opposing ignorance and superstition, and in promoting literature and true piety."

The works of Erasmus were published at Leyden, 1703, in a very handsome manner, in ten volumes, folio, under the care and inspection of the learned Le Clerc: and we think it proper to subjoin the contents of each volume in a note*, as it will not only present the reader with many

* Vol. I. De copia verborum & rerum libri duo. Theodori Gazæ grammatices libri duo. Syntaxis. Ex Luciano versa. Erasmi declamatio Lucianæ respondens. De ratione conscribendi epistolas. De pueris statim ac liberaliter instituendis. De ratione studii. De laude medicinæ. Libanii aliquot declamationes versæ. Similium liber unus. Colloquiorum liber.

pieces of Erasmus, which could not well be inserted in the course of this article, but also in some measure further illustrate the history of his life.[1]

De recta Latini Græcique sermonis pronunciatione. Ciceronianus, sive de optimo dicendi genere. De civilitate morum puerilium. Galeni quædam Latinè versa. Epitome, in elegantias Laurentii Vallæ. Euripidis Hecuba & Iphigenia versibus Latinis reddita. In nucem Ovidii commentarius. Epigrammata varii generis & argumenti. Vol. II. Adagiorum opus, in quo explicata proverbia 4251. Vol. III. Epistolæ 1299, secundum ordinem temporum quo scriptæ sunt digestæ, ab anno 1489 ad 1536: subjuncta appendice epistolarum 517, quarum de tempore non constat. Vol. IV. Ex Plutarcho versa. Apophthegmatum libri 8. Stultitiæ laus. Ad Philippum Burgundionum principem panegyricus. Ad Philippum eundem carmen epicum gratulatorium. Institutio principis Christiani. Isocratis oratio ad Nicoclem regem de regno administrando, Latine versa. Declamatio de morte, sive consolatio ad patrem filii obitu afflictum. Declamatiuncula nomine episcopi, respondens iis qui sibi nomine populi gratulati essent, & omnium nomine obedientiam quam vocant detulissent. Querela pacis undique gentium ejectæ profligatæque. Xenophontis Hiero Latinè versus. Precatio ad dominum Jesum pro pace ecclesiæ. Lingua, sive de linguæ usu atque abusu. De senectutis incommodis: carmen heroicum & iambicum dimetrum catalecticum, ad Gulielmum Copum Basileensem. Vol. V. Enchiridion militis Christiani. Oratio de virtute amplectenda. Ratio veræ theologiæ. Paraclesis, sive hortatio ad philosophiæ Christianæ studium. Exomologesis, sive modus confitendi. Enarratio psalmi primi et secundi. Paraphrasis in psalmum 3. Concio in psalmum 14. De puritate ecclesiæ Christi. Enarratio in psalmum 23. De bello Turcis inferendo consultatio. Enarratio in psalmos 34 & 39. De amabili ecclesiæ concordia. Concio in psalmum 86. De magnitudine misericordiarum Domini concio. Virginis & martyris comparatio. Concio de puero Jesu. Epistola consolatoria ad virgines sacras. Christiani matrimonii institutio. Vidua Christiana. Ecclesiastes, sive de ratione concionandi. Modus orandi Deum. Symbolum, sive catechismus. Precationes. Precatio dominica digesta in septem partes juxta dies totidem. Pæan virgini matri dicendus. Obsecratio ad virginem Mariam in rebus adversis. De contemptu mundi. De tædio & pavore Christi disputatio. Ode de casa natalitia pueri Jesu. Expostulatio Jesu cum homine pereunte. Hymni varii. Liturgia virginis Lauretanæ. Carmen votivum Genovevæ. Commentarius in duos hymnos Prudentii, de natali & epiphania pueri Jesu. Christiani hominis institutum, sive symbolum; carmen. Epitaphia in Odiliam. Vol. VI. Novum Testamentum ex Græca Erasmi editione, cum ejus versione & annotationibus. Vol. VII. Paraphrasis Novi Testamenti. Vol. VIII. Ex sancto Joanne Chrysostomo versa. Ex sancto Athanasio, ex Origene, ex Basilio versa. Oratio de pace & discordia contra factiosos, ad Cornelium Goudanum. Oratio funebris in funere Berthæ de Heien, Goudanæ, viduæ probatissimæ. Carmina varia. Vol. IX. Epistola apologetica ad Martinum Dorpium. Apologia ad Jacobum Fabrum Stapulensem. Ad Jacobi Latomi dialogum de tribus linguis & ratione studii theologici. Ad Joannem Atensem, pro declamatione matrimonii. Apologia de "In principio erat sermo." Apologia prima ad notationes Edvardi Lei. Apologia secunda & tertia. Apologia ad Jacobum Lapidem Stunicam 2 & 3. Adversus Sanctium Caranzam. Apologia in natalem, Bedam. Apologia adversus debacchationes Petri Sutoris. Ad antapologiam ejus responsio. Appendix de scriptis Jodici Clitovei. De-

[1] Jortin's Life of Erasmus, the improved edit. 1808, 3 vols. 8vo.—Knight's Life.—Burigni's Life, of which a German edition, very much improved, was published about thirty years ago by Henry Henke, professor of divinity at Helmstadt.—Batesii Vitæ.—Wood's Annals.—An elaborate article on Luther's controversy with Erasmus, in vol. IV. part II. p. 845, of Milner's Church History.—More's Life of Sir Thomas More.—Gen. Dict.—Saxii Onomast.

ERASTUS (THOMAS), an eminent German physician, but perhaps more celebrated as a divine, from being the reputed founder of the Erastians, or of the opinions so called, for they are not a distinct sect, was born in 1523, or 1524, at Auggenen, a village in the lordship of Badenweiller, which is in the marquisate of Baden Dourlach. His family name was LEIBER, or *beloved*, to which he gave, according to the custom of the times, a Greek turn, and called himself ERASTUS. In 1540, he was sent to the university of Basil, where he had some difficulties to struggle with, owing to the poverty of his parents; but, according to Melchior Adam, Providence raised him up a patron, who provided for him liberally, and after his studies at Basil, enabled him to travel to Italy for farther improvement. At Bologna he studied both philosophy and physic, the latter for nine years under the ablest masters. Returning, with a doctor's degree, to his own country, he lived for some time at the court of the princes of Henneberg, where he practised physic with great reputation, until the elector palatine Frederick III. invited him to his court, and made him first physician and counsellor. This prince appointed him also professor of physic in the university of Heidelberg. In 1581 he returned to Basil, where he was also chosen professor of physic, and where he made a liberal foundation for the provision and education of poor students in medicine, and after superintending and establishing this, which was long called the Erastian foundation, he died Dec. 31, 1583, or, according to some, Jan. 1, 1584. His medical works were principally, 1. "Disputationum de Medicina nova Philippi Paracelsi," p. i. Basil, 1572, p. ii. ibid. 1572, p. iii. ibid. 1572, p. iv. et ultima, ibid. 1573, all in 4to. In these volumes he refutes the doctrines which Paracelsus had previously taught at

clamationes adversus censuras theologorum Parisiensium. Apologia ad Phimostomi cujusdam disputationes de divortio. Apologia ad juvenem gerontodidascalum. Apologia ad quosdam monachos Hispanos. Apologia prima ad Albertum Pium Carporum principem. De esu carnium & hominum constitutionibus, ad Christophorum episcopum Basileensem. De libero arbitrio diatribe, seu collatio. Vol. X. Hyperaspites: diatribe adversus servum arbitrium Martini Lutheri. Adversus epistolam ejusdem, præstigiarum libelli cujusdam detectio. Contra pseudevangelicos. Ad Eleutherium, ad Grunnium. Ad fratres Germaniæ inferioris. Spongia adversus adspergines Ulrici Hutteni. Pantalabus, seu adversus febricitantis cujusdam libellum. Antibarbarorum liber primus. Adversus Græculos. Responsio ad Petri Cursii defensionem. Epistola de Termini sui inscriptione ad Alphonsum Valdesium. Epistola ad Henricum Ducem.

Basil, and had committed to writing, particularly on astrology and medicine. 2. "Theses de Contagio," Heidelberg, 1574, 4to. 3. "De Occult. Pharmacor. Potestatibus," ibid. 1574, 4to; Francfort, 1611. 4. "Disputat. de Auro Potabili," Basil, 1578, 1594, 4to. 5. "De Putredine Liber," ibid. 1580, 4to; Lipsiæ, 1590. 6. "Epistola de Astrologia Divinatrice," Basil, 1580, 4to. 7. "De Pinguedinis in Animalibus Generatione et Concretione," Heidelbergæ, 1580, 4to. 8. "Comitis Montani, Vicentini, novi Medicorum censoris, quinque Librorum de Morbis nuper Editorum viva Anatome," Basil, 1581, 4to. 9. "Ad Archangeli Mercenarii Disputationem de Putredine responsio," ibid. 15 2, 4to. 10. "Varia Opuscula Medica," Franc. 1590, folio.

His fame, however, chiefly now rests on what he wrote in ecclesiastical controversy. When at Heidelberg, a dispute having arisen respecting the sacrament, chiefly founded on the question, "Whether the terms *flesh* and *blood* ought to be understood literally or metaphorically?" he published a book "De cœna Domini," in which he contended for the metaphorical sense. He had indeed all his life paid so much attention to contested points of divinity, that he was reckoned as good a divine as a physician; and for this reason, in 1564, when a conference was held between the divines of the palatinate, and those of Wittemberg, respecting the real presence in the sacrament, Erastus was ordered by the elector Frederic to be present at it. The work, however, which excited most attention, in this country, at least, if not in his own, was his book on ecclesiastical excommunication, in which he denies the power of the church to excommunicate, exclude, absolve, censure, in short, to exert what is called discipline. Denying the power of the keys, he compared a pastor to a professor of any science who can merely instruct his students; he would have all ordinances of the gospel open and free to all, and all offences, whether of a civil or religious nature, to be referred to the civil magistrate, consequently the church with him was merely a creature of the state. Some of our first reformers adopted these sentiments so far as to maintain, that no one form of church government is prescribed in scripture as a rule for future ages, as Cranmer, Redmayn, Cox, &c.; and archbishop Whitgift, in his controversy with Cartwright, delivers the same opinion. The Erastians formed a party in the assembly of divines in 1643,

and the chief leaders of it were Dr. Lightfoot, Mr. Colman, Mr. Selden, and Mr. Whitlock; and in the house of commons there were, besides Selden and Whitlock, Oliver St. John, esq. sir Thomas Widdrington, John Crew, esq. sir John Hipsley, and others. In the assembly, the Erastians did not except against the presbyterian government as a "political institution," proper to be established by the civil magistrate, but they were against the claim of a "divine right." Accordingly the clause of divine right was lost in the house of commons. It is almost needless to add, however, that after the restoration, these opinions decayed, and we believe that at this time, there is no sect, however hostile in its opinions to the power of the established church, who has not, and does not assert a power of its own binding on all its members, in one shape or other. In Erastus's life-time, he was opposed by Ursinus, his friend and colleague; and since has been answered by Hammond, "On the power of the Keys," 1647. But it is necessary to remark that what is called Erastus's book on this subject was not published in his life-time. During that, indeed, he published his opinions in the form of theses, levelled at Gaspar Olevianus and his colleagues, who wanted to introduce ecclesiastical discipline in the churches of the Palatinate; and Beza, who foresaw the mischiefs of this controversy, addressed himself both to Erastus and Olevianus, recommending peace. Having afterwards obtained a copy of the theses which Erastus had written, he determined to answer them; this excited Erastus to draw up a work in reply, but he declined printing it, lest he should disturb the peace of the churches. Six years after his death, however, it was published by one of his disciples, under the title "Explicatio questionis, utrum Excommunicatio, quatenus religionem intelligentes et amplexantes, a sacramentorum usu, propter admissum facinus arcet, mandato nitatur divino, an excogitata sit ab hominibus, &c." Pesclavii (Puschlaw) apud Baocium Sultaceterum (fictitious names), 1589, 4to. By a letter of his in Goldast's "Centuria Philologicarum Epistolarum," it appears that Erastus pronounced his work unanswerable, but Beza very soon performed that task in his "Tractatus pius et moderatus," &c. Geneva, 1690, 4to, and to the general satisfaction of the divines of that period.[1]

[1] Melchior Adam.—Freheri Theatrum.—Moreri.—Clement Bibl. Curieuse.—Neal's Hist. of the Puritans.—Haller and Manget.—Saxii Onomast.

ERATOSTHENES, a Greek of Cyrene, librarian of Alexandria under king Euergetes, the son of Ptolemy Philadelphus, was born in the year 275 B. C. He cultivated at once poetry, grammar, philosophy, mathematics, and excelled in the first and the last. He was styled the Cosmographer, the measurer of the universe, the second Plato, and was the first who discovered a method of measuring the bulk and circumference of the earth. He constructed the first observatory, and observed the obliquity of the ecliptic, and found out also a method of knowing the primitive numbers, that is, the numbers that have no common measure but unity, which was named the sieve of Eratosthenes. This philosopher likewise composed a treatise for completing the analysis, and he solved the problem of the duplication of the cube, by means of an instrument composed of several sliders. Having attained the age of eighty, and being oppressed with infirmities, he voluntarily died of hunger, in the year 195 B.C. He described in Greek, the reigns of thirty-eight Theban kings, which had been omitted by Manetho, out of the sacred records of the Egyptians, at Thebes, and this at the command of king Euergetes. Apollodorus transcribed this catalogue out of Eratosthenes, and Sycellus out of Apollodorus. This catalogue or Laterculus of Eratosthenes is generally owned to be the most authentic Egyptian account of all others now extant, and reaches from the beginning of that kingdom after the deluge, till the days of the judges, if not also till the days of Solomon: and by Dicæarchus's connection of one of its kings with an antediluvian king of Egypt on one side, and with the first olympiad of Iphitus on the other, we gain another long and authentic series of heathen chronology during all that time. The little that remains to us of the works of Eratosthenes was printed at Oxford in 1672, 8vo. There are two other editions: one in the "Uranologia" of father Petau, 1630; and the other at Amsterdam, in the same size, 1703; and in 1795, John Conr. Schaubach edited the "Catasterismi cum interpretatione Latina et commentariis," including a dissertation by the learned Heyne, printed at Gottingen, 1795, 8vo.[1]

ERCHEMBERT, of Lombardy, a writer who lived in the eighth and part of the ninth century, began early in life to bear arms, and was made prisoner of war, but after-

[1] Moreri.—Dict. Hist.—Saxii Onomast.

wards retired to Monte Cassino, where he embraced the rule of St. Benedict at the age of about twenty-five. The government of a neighbouring monastery was conferred upon him; but here he was exposed to so many vexations, that he was obliged once more to retire; and in his retreat wrote a Chronicle, or a History at large of the Lombards, which is thought to be lost, and an abridgment of the same history, from the year 774 to 888, which forms a sort of supplement to Paul the deacon. Anthony Caraccioli, priest of the order of regular clerks, published this abridgment, which relates some curious facts, with other pieces, at Naples, in 1620, 4to. Camillus Peregrinus inserted it afterwards in his history of the princes of Lombardy, 1643, 4to.[1]

ERCILLA Y ZUÑIGA (DON ALONZO D'), a Spanish poet, was the son of a celebrated lawyer, and was born at Madrid in 1533. He was brought up in the palace of Philip II. and fought under him at the famous battle of Saint Quentin in 1557, after which being desirous to acquire the knowledge of different countries and their inhabitants, he travelled over France, Italy, Germany, and England. Having heard, while at London, that some provinces of Peru and Chili had revolted against the Spaniards, their conquerors and their tyrants, he was seized with an ardent longing to signalize his courage on this new scene of action. Accordingly he set out on the voyage; and soon after his arrival, he passed the frontiers of Chili into a little mountainous region, where he maintained a long and painful war against the rebels, whom at length he defeated. It is this war which makes the subject of his poem of the "Araucana," so called from the name of the country, and which has very considerable merit, and several passages glow with all the charms of animated verse. The descriptions are rich, though defective in variety; but we can trace no plan, no unity of design, no probability in the episodes, nor harmony in the characters. This poem consists of more than 36 cantos, the length of which is produced by many repetitions and tedious details. Mr. Hayley, however, has bestowed considerable attention on it in his "Essay on Epic poetry," with a view to recommend it to the English reader. It was printed, for the first time, in 1597, 12mo; but the best edition is that of Ma-

[1] Dict. Hist.—Moreri.

drid, 1632, 2 vols. 12mo. The time of his death is not known, nor can he be traced beyond 1596.[1]

ERDESWICKE (Sampson), an English antiquary, was the son of Hugh Erdeswicke, esq. and was born at Sandon in Staffordshire. He studied at Brazen-nose college, Oxford, in 1553 and 1554, as a gentleman commoner, and afterwards returned to Sandon, where he employed much of his time in antiquarian researches, especially what related to his own county. In this he must have shown acuteness and judgment as well as industry, for Camden styles him "venerandæ antiquitatis cultor maximus." He died April 11, 1603, and was buried in Sandon church, which he had a little before repaired and new glazed. He left behind him, in manuscript, "A short view of Staffordshire, containing the antiquities of the same county." He began this, it is said, in 1593, and continued adding and improving it till his death. It is now incorporated in Shaw's History of Staffordshire. A very incorrect copy was published at London in 1717, 8vo, and again in 1723. There are two copies of the original in the British Museum, and one among Mr. Gough's MSS. in the Bodleian library. In the Museum are also some MS collections by him of genealogies, monuments, arms, &c. It is said that he wrote "The true use of Armory," published under the name of Will. Wyrley, 1592; but this seems doubtful, and Wyrley was certainly very capable himself of writing it.[2]

EREMITA (Daniel), a native of Antwerp, and secretary to the duke of Florence, was born at Antwerp in 1584, of protestant parents, said to be of the same family with Peter the *Hermit*, so celebrated in the history of the crusades. In his youth Scaliger had a great esteem for him, and recommended him in the strongest terms to Casaubon; who procured him employment, and endeavoured to get him into Mr. de Montaterre's family, in quality of preceptor, and was likely to have succeeded, when Eremita found means to ingratiate himself with Mr. de Vic, who was going ambassador into Switzerland. In the course of their intimacy De Vic, a man of great bigotry, and fired with a zeal for making converts, soon won over Eremita, by means of a conference with a Portuguese monk; and he became a Roman catholic, which gave Casaubon great

[1] Moreri.—Hayley on Epic Poetry.—Letters from an English Traveller in Spain, 1781, 8vo.

[2] Ath. Ox. vol. I, new edit. 1813.—Gough's Topography, vol. II.

uneasiness. Eremita, however, still retained a veneration for Scaliger, and, after his death, defended him against Scioppius, who in his answer, speaks with very little respect of Eremita, and informs us that after being at Rome in 1606, he disappeared for some time after, as it was supposed at first from poverty, but it afterwards was discovered that he had retired to Sienna, where he made his court to archbishop Ascanio Piccolomini, who recommended him to Silvio Piccolomini, great chamberlain to the great duke of Florence. By this means he obtained a pension from that prince, as a reward for a panegyric written on the nuptials of the great duke with Magdalen of Austria, and published in 1608, and at his earnest request he was sent into Germany with the deputy, to acquaint the several princes of the empire with the death of the great duke's father. At his return to Florence, he affected to be profoundly skilled in affairs of government; and promised a commentary which should exceed whatever had been written upon Tacitus. As he looked upon the history of our Saviour as fabulous, so he took a delight in exclaiming against the inquisitors and the clergy; and had many tales ready upon these occasions, all which he could set off to advantage.

Such is the character which Scioppius has given of Eremita; which is in part confirmed by some particulars related by Casaubon. He died at Leghorn in 1613. Grævius published at Utrecht, in 1701, an octavo volume of his "Opera varia;" among which were "Aulicæ vitæ ac civilis, libri iv." all taken from a manuscript in the duke of Florence's library, communicated by Magliabecchi to Grævius, who, in a preface, has endeavoured to refute the slanders of Scioppius. The four books, "De Aulica vita ac civili," are written with great purity and elegance of style, and abound with curious knowledge, which makes them entertaining as well as useful. Bayle mentions two other works of our author, which, he says, deserve to be read: "Epistolica relatio de itinere Germanico, quod legatione magni Etruriæ ducis ad Rodolphum II. imperatorem Germaniæ anno 1609 peractum fuit;" and his epistle "De Helveticorum, Rhetorum, Sedonensium situ, republica, & moribus." His Latin poems were inserted in the second volume of "Deliciæ poetarum Belgicorum." [1]

[1] Gen. Dict.—Moreri in Ermite.—Foppen Bibl. Belg. in Hermite.—Niceron, vol. XXIX.

ERIGENA (JOHN SCOTUS), an eminent scholar of the middle age, was born in an early part of the ninth century. The most common account of him is, that he was a native of Ayr, in Scotland, though some writers have said that the place of his birth was Ergene, on the borders of Wales, and others have contended that he was an Irishman. It is, we apprehend, most probable that he was a Scotchman. However this may have been, he was animated, in a very dark period, with a most uncommon desire of literature. Seeing his country involved in great confusion and ignorance, and that it afforded no means of acquiring the knowledge after which he thirsted, he travelled into foreign parts; and it is even asserted, by several authors, that he went to Athens, and spent some years in studying the Greek, Chaldaic, and Arabic languages. In whatever place he obtained his learning, it is certain that in philosophy he had no superior, and in languages no equal, in the age during which he flourished. These extraordinary accomplishments, together with his wit and pleasantry, which rendered his conversation as agreeable as it was instructive, procured him an invitation from Charles the Bald, king of France, the greatest patron of literature in that period, to reside with him. Of this invitation Erigena accepted, and lived a number of years in the court of that prince, on a footing of the most intimate acquaintance and familiarity. He slept often in the royal apartments, and dined daily at the royal table. From the following repartee, which is preserved by one of our ancient historians, we may judge of the freedom which Scotus used with the monarch. As they were sitting one day at table opposite to each other, after dinner, the philosopher having said something that was not quite agreeable to the rules of politeness, the king, in a merry humour, asked him, "Pray what is between a Scot and a sot?" To which he answered, "Nothing but the table." Charles, says the historian, laughed heartily, and was not in the least offended, as he made it a rule never to be angry with his master, as he always called Erigena; yet, in order to assist our belief in the above joke, it has been observed, that we ought to know in what language Charles and Scotus conversed. Charles, however, valued this great man for his wisdom and learning, still more than for his wit, and retained him about his person, not merely as an agreeable companion, but as his preceptor in the sciences, and his

best counsellor in the most arduous affairs of government. While Scotus resided in the court of France, he composed, at the desire of his royal patron, a number of works, which procured him many admirers on the one hand, and many adversaries on the other. The clergy, in particular, were dissatisfied with some of his notions, as not being perfectly orthodox. One of the subjects which employed his pen was the doctrine of predestination. In his treatise on this subject, which was addressed to Hincmar, archbishop of Rheims, and Pardulus, bishop of Laon, the position he begins with is, that every question may be resolved by four general rules of philosophy, viz. division, definition, demonstration, and analysis. By these rules he endeavours to prove, that there cannot be a double predestination, of one to glory, and another to damnation; and that predestination does not impose any necessity, but that man is absolutely free; and that, although he cannot do good without the grace of Jesus Christ, yet he does it, without being constrained or forced to do it by the will of God, by his own free choice. Sin, and the consequences of it, and the punishments with which it is attended, are, says Erigena, mere privations, that are neither foreseen nor predestinated by God; and predestination hath no place but in those things which God hath pre-ordained in order to eternal happiness; for our predestination arises from the foresight of the good use of our free-will. Sentiments so bold, and delivered in such an age, could not fail of exciting great indignation. Wemlo, or Ganelo, archbishop of Sens, having read the work, collected out of it several propositions, which he arranged under nineteen heads, according to the number and order of the chapters of Scotus's treatise, and sent them to Prudentius, bishop of Troyes. This prelate, having examined them, found in them, as he thought, not only the errors of Pelagius, but the impiety of the Collyridians. He employed himself, therefore, in answering Erigena; and another answer to him was written by Florus, a deacon of the church of Lyons. It does not appear that Scotus engaged any farther in the controversy.

Another of his works was upon the subject of the eucharist, in answer to a famous book of Paschasius Radbertus, concerning the body and blood of Christ. Upon this head, Erigena had the good sense to oppose the doctrine of transubstantiation.

While our author was employed in these discussions, an incident occurred, which drew upon him the displeasure of the Roman pontiff. Michael Balbus, the Greek emperor, had sent, in the year 824, a copy of the works of Dionysius, the philosopher, to the emperor Lewis the pious, as a most acceptable present. In France these treatises were esteemed to be an invaluable treasure; and therefore Charles the bald, who could not read Greek, was earnestly desirous of perusing them in a Latin translation. This desire was undoubtedly increased by an opinion which at that time universally prevailed, though without any proof, that Dionysius the Areopagite, or St. Denys, was the first Christian teacher, or apostle, in France. At the request of Charles, Scotus undertook the task of translating the works in question, the titles of which were, "On the celestial Monarchy;" "On the ecclesiastical Hierarchy;" "On divine Names;" and, "On mystic Theology." These books were received with great eagerness by the western churches; but the translation having been made without the license of the sovereign pontiff, and containing many things contrary to the received faith of the church of Rome, the pope, Nicholas the first, was highly displeased, and wrote a threatening letter to the French king, requiring that Scotus should be banished from the university of Paris, and sent to Rome. Charles had too much affection and respect for our author to obey the pope's order; but Erigena thought it advisable, for his safety, to retire from Paris. According to some writers, it was upon this occasion that he returned to England. It was the translation of the works of the pretended Dionysius which revived the knowledge of Alexandrian Platonism in the west, and laid the foundation of the mystical system of theology, which afterwards so generally prevailed. Hence it was, that philosophical enthusiasm, born in the east, nourished by Plato, educated in Alexandria, matured in Asia, and adopted into the Greek church, found its way into the western church, and there produced innumerable mischiefs.

The most capital work of Scotus was his treatise "On the division of nature, or the natures of things;" which, after long lying in manuscript, was published at Oxford, in 1681, by Dr. Thomas Gale. In various respects this was the most curious literary production of the age in which Erigena flourished, being written with a metaphysical subtlety and acuteness then unknown in Europe. This

acuteness he acquired by reading the writings of the Greek philosophers: and by applying the refinement of logic to the discussion of theological subjects, he became the father of that scholastic divinity, which made so distinguished a figure in the middle ages, and so long resisted the progress of genuine science. The remarks of one of our ancient historians [Hoveden] on Scotus's work are not unjust. "His book, entitled, 'The Division of Nature,' is of great use in solving many intricate and perplexing questions; if we can forgive him for deviating from the path of the Latin philosophers and divines, and pursuing that of the Greeks. It was this that made him appear a heretic to many; and it must be confessed that there are many things in it which, at first sight at least, seem to be contrary to the catholic faith." Of this kind are his opinions of God and the universe, which bear a considerable resemblance to the pantheism of Spinoza. At the entrance of his work, Erigena divides nature into that which creates, and is not created; that which is created, and creates; that which is created, and does not create; and that which neither creates nor is created. As a farther proof of the singularity of John Scotus's genius, we shall produce his argument for the eternity of the world: "Nothing can be an accident with respect to God; consequently, it was not an accident with respect to him to frame the world: therefore God did not exist before he created the world; for, if he had, it would have happened to him to create; that is, creation would have been an accident of the divine nature. God therefore precedes the world, not in the order of time, but of causality. The cause always was, and is, and will be; and therefore the effect always has subsisted, doth subsist, and will subsist; that is, the universe is eternal in its cause." Hence Erigena taught that God is all things, and that all things are God; by which he might only mean the same with the oriental, cabbalistic, and Alexandrian philosophers; and, after these, with the followers of Origen, Synesius, and the supposed Dionysius, that all things have eternally proceeded by emanation from God, and will at length return into him as streams to their source. Accordingly he says, that "after the resurrection nature itself will return to God; God will be all in all, and there will remain nothing but God alone." From these brief specimens it appears, that the philosophy of Scotus was founded in the enthusiastic

notions of universal deification; and consequently, that he is rather to be ranked among the fanatical than among the atheistical philosophers. The monastic life, which then so generally prevailed, afforded so much leisure for indulging the flights of imagination, and so many opportunities for an ostentatious display of piety, that it was peculiarly favourable to the propagation of enthusiasm. To this it may be added, that the ignorance of the times made it perfectly easy for those, who were inclined to practise upon vulgar credulity, to execute their design. It is not, therefore, surprising, that the dreams of mysticism should be extensively propagated, under the authority of a supposed apostolical name.

The concluding period of Erigena's life is involved in some degree of uncertainty. According to Cave and Tanner, he removed from France to England in the year 877, and was employed by king Alfred in the restoration of learning at the university of Oxford, but this proceeds upon the tradition that Alfred *did* restore learning at Oxford, which has no foundation whatever. It is said by Tanner, that in the year 879 he was appointed professor of mathematics and astronomy at Oxford, which is likewise very doubtful, although it may not be improbable that he read lectures in Little University hall, now part of Brazen-nose college, without the rank of professor. Here he is reported to have continued three years, when, upon account of some differences which arose among the gownsmen, he retired to the abbey of Malmesbury, where he opened a school. Behaving, however, with harshness and severity to his scholars, they were so irritated, that they are reported to have murdered him with the iron bodkins which were then used in writing. According to others, the scholars were instigated to this atrocious act by the monks, who had conceived a hatred against Scotus, as well for his learning as his heterodoxy. Such is Leland's account, who expressly says that it was the Scotus who translated Dionysius. The time of his death is differently stated, but is generally referred to the year 883. Some, however, place it in either the year 884 or 886. Such is the state of facts, as given by most of the English writers; but other authors suppose that our historians have confounded John Scotus Erigena with another John Scot, who was an Englishman, and who taught at Oxford. According to Mackenzie, Erigena retired to England in the year

864, and died there about the year 874. As a proof of the last circumstance, he refers to a letter of Anastasius the librarian to Charles the Bald, written in the year 875, which speaks of Scotus as of a dead man. Dr. Henry thinks it most probable that he ended his days in France. Anastasius had so high an opinion of Erigena, that he ascribed his translation of the works of Dionysius to the especial influence of the spirit of God. He was undoubtedly a very extraordinary man for the period in which he lived. During a long time he had a place in the list of the saints of the church of Rome; but at length, on account of its being discovered that he was heterodox with regard to the doctrine of transubstantiation, Baronius struck his name out of the calendar. A catalogue of Scotus's works in general may be seen in Cave. Bale has added to the number, but probably without sufficient reason. The following are all that have been printed: 1. "De divisione Naturæ," Oxon. by Gale, 1681, fol. 2. "De prædestinatione Dei, contra Goteschalcum," edited by Gilb. Maguin in his "Vindiciæ prædestinationis et gratiæ," vol. I. p. 103. 3. "Excerpta de differentiis et societatibus Græci Latinique verbi," in Macrobius's works. 4. "De corpore et sanguine Domini," 1558, 1560, 1653; Lond. 1686, 8vo. 5. "Ambigua S. Maximi, seu scholia ejus in difficiles locos S. Gregorii Nazianzeni, Latine versa," along with the "Divisio Naturæ," Oxford, 1681, folio. 6. "Opera S. Dionysii quatuor in Latinam linguam conversa," in the edition of Dionysius, Colon. 1536. Many of his MSS. are preserved in various libraries.[1]

ERINNA, a Greek poetess, is mentioned by different writers as a native of Lesbos, of Teios, of Rhodes, and of Tenos in Laconia, and is supposed to have been contemporary with Sappho, about the year 600 B. C. but according to the Chronicle of Eusebius 250 years later. She was celebrated in ancient Greece, and several epigrams were written upon her, one of which speaks of her as inferior to Sappho in lyrics, and superior in hexameters. Some fragments are extant in her name, which are inserted in the "Carmina Novem Poetarum Fœminarum," Antw. 1568, and in the Edinburgh edition of Anacreon and Sappho, 1754, form. min.[2]

[1] Biog. Brit.—Mackenzie's Scotch writers, vol. I.—Wood's Annals, and Colleges and Halls.—Henry's Hist. of Great Britain, vol. IV. p. 47.—Cave, vol. I.—Fabric. Bibl. Lat. Med.—Brucker.—Saxii Onomast.

[2] Vossius.—Fabric, Bibl. Græc.

ERITHRÆUS. See ROSSI.

ERIZZO (SEBASTIAN), a numismatical writer of considerable reputation in the sixteenth century, was of a noble family in Venice, where he was born in 1530. After a very liberal education, he passed some time in political employment, but at last devoted himself entirely to literary pursuits. In the course of his various studies he published a treatise on the money of the ancients; an explanation of Aristotle's ethics; and translated into Italian the Timeus of Plato, and wrote some other philosophical pieces. At the age of forty he was again employed in the affairs of the republic, and managed what was entrusted to him with great reputation. He died in 1585. His work on money was esteemed so much superior to that of Eneas Vico, who preceded him, that he was considered in his own country as the father of the numismatic science. It was published under the title of "Discorso sopra la Medaglie degli antichi, con la dichiarazione delle Monete Consolari, e delle Medaglie degl' Imperatori," Venice, 4to, without date, but some copies have the date of 1471. His other works were, 1. "Le Sei Giornati, mandate in luce da Ludovico Dolce," Venice, 1567, 4to. 2. "Esposizione delle tre Canzoni di Francesco Petrarca chiamate le tre Sorelle," Venice, 1561, 4to. 3. "Trattato dello strumento, e della via inventrice degli antichi," ibid. 1554, 4to. 4. A discourse on Civil Government, published with those of Barth. Cavalcanti, Venice, 1555, and 1571, 4to. We have mentioned his translation of the Timeus of Plato, which was published at Venice in 1558, 4to, and may now add that he translated five other of Plato's dialogues, Venice, 1574, 8vo.[1]

ERLE. See EARL.

ERNESTI (JOHN AUGUSTUS), was born at Tænnstadt in Thuringia, Aug. 4, 1707, was educated at Wittemberg and Leipsic, and became one of the most learned philologers of Germany. He studied theology as a profession; and in 1734 was chosen rector of St. Thomas's school. In 1742 he was appointed professor extraordinary of ancient literature, in 1756 professor of eloquence, and in 1758 doctor and professor of divinity, the functions of all which offices he discharged with great assiduity and high reputation, and yet found leisure for his numerous original publica-

[1] Moreri in Echin.—Tiraboschi.—Clement Bibliotheque Curieuse.—Haym's Bibl. Italiana.

tions, and those excellent editions of the classics which have made his name familiar in the learned world. As a divine, he disliked the modern philosophical innovations in the study of theology, and was alike hostile to infidelity and superstition. He died, with the character of a man of consummate learning and irreproachable character, Sept. 11, 1781. Among his valuable editions of the classics are, 1. His "Homer," Leipsic, 1759, 5 vols. 8vo, which may be ranked among the very best. It is formed on the basis of Clarke's, containing his text and notes, and the various readings of a Leipsic manuscript, with those of the ancient editions. 2. "Callimachus," Leyden, 1761, 2 vols. 8vo, containing, besides the preface, notes, and version of Ernesti, many grammatical and critical observations of Hemsterhusius and Ruhnkenius, and the whole of what is valuable in Grævius. 3. "Cicero," of whose works he published three editions, the first at Leipsic, 1737, 5 vols. the others at Halle, 1758 and 1774, in 8 vols. 8vo. The second and third, which are the most correct, contain the famous "Clavis Ciceroniana," which has been published separately. 4. "Tacitus," Leipsic, 1752, 1772, 2 vols. 8vo, both valuable, although there are more errors and omissions than could have been wished; yet the preface, notes, and indexes are interesting and useful. 5. "Suetonius," two editions, at Leipsic, 1748 and 1775, 8vo, but neither correct, or indeed at all valuable. 6. Aristophanes's "Nubes," Leipsic, 1788, a very useful edition, with the ancient scholia, and remarks by the editor and by Nagelius. 7. Xenophon's "Memorabilia," of which there have been several editions, 1737, 1742, 1755, &c. The best is that of Leipsic, 1772. Ernesti's other works are, 8. "Initia doctrinæ solidioris," Leipsic, 1783, 8vo, the seventh edition. 9. "Institutio interpretis Novi Testamenti," Leipsic, 1775, 8vo, the third edition, which Alberti of Leyden calls a "golden work." 10. An improved edition of Hederic's Lexicon, 1754 and 1767. 11. A "Theological Library," 1760—1771, 11 vols. 8vo. 12. "Opuscula Oratoria, Orationes, Prolusiones et Elogia," Leyden, 1762, 8vo. This contains thirteen very elegant and judicious academical discourses, pronounced on different occasions, with the same number of historical eloges. The subjects of the discourses are, 1. Of the study of the belles lettres. 2. That eloquence has its real source in the heart. 3. That we must conform to the laws of criticism in the study of

divinity. 4. Of the revolutions of eloquence. 5. Of the conditions to be observed for studying and teaching philosophy with success. 6. Of the advantages of real learning. 7. The arts of peace and war. 8. A parallel between the Greek and Roman writers. 9. Of the name of one's country. 10. Of joining the art of thinking to that of speaking. 11. Of the desire of praise and reputation. 12. Of popular philosophy; and, 13. Of moral or practicable philosophy. These discourses are written in an easy flowing style, and in elegant Latinity. 11. "Opusculorum oratoriorum, novum volumen," Leipsic, 1791, 8vo: this and another volume published in 1794, forms a complete collection of Ernesti's smaller tracts. 12. "Archæologia literaria," Leipsic, 1768, 8vo, to which we may add his excellent new edition, of which he lived to publish only 3 volumes, of "Fabricii Bibl. Græca." — His nephew, AUGUSTUS WILLIAM ERNESTI, was born in 1733, and died in 1801 at Leipsic, where he was professor of eloquence in that university from 1770, and well known by his edition of Livy, Quintilian, and other classics. To the university library there he bequeathed his very complete collection of the works of Camerarius; and to that of the Senate, his collection of the editions and MSS. of Cicero, to complete the Ciceronian collection already in it.[1]

ERPENIUS (THOMAS), or, as he was called in Dutch, Thomas van Erpe, a very learned writer, and eminently skilled in the oriental tongues, was descended, both by his father and mother's side, from noble families at Boisleduc in Brabant, which place his parents had quitted on account of their adherence to the protestant religion, and was born at Gorcum in Holland, Sept. 11, 1584. From his earliest years he shewed a peculiar disposition for learning, which induced his father, though no scholar himself, to send him to Leyden, where he began his studies, and prosecuted them with such success, as to excite the admiration of his masters. In 1608, at the age of eighteen, he was admitted into the university of that city, where he took the degree of doctor in philosophy. Vossius informs us, that, soon after he became a student in that place, he grew so diffident of succeeding in his labours, as to have thoughts of laying them entirely aside; but that, being encouraged to persevere, and inspired with fresh courage, he made him-

[1] Dict. Hist.—Rees's Cyclopædia.—Dibdin's Classics.

self master of several branches of literature, and particularly metaphysics, in the pursuit of which last, his patience appears to have been invincible. He is said to have read over not only Aristotle, but likewise a great number of his interpreters, with all the commentaries of Suarez; in which he was so conversant, that, several years after he had gone through his course of philosophy, and was engaged in other studies, he could give a distinct account of the contents of almost every page of that vast work.

He had already passed through a course of divinity, and gained a considerable skill in the oriental languages, to which he had applied himself at the persuasion of Joseph Scaliger, who foresaw his future fame in that important branch of knowledge, and afterwards travelled into England, France, Italy, and Germany; in which countries he contracted an acquaintance with the most learned men. While at London, he became acquainted with Bedell, who was excellently skilled in the oriental tongues. He continued a year in Paris, where he learned Arabic of an E yptian Jacobine, named Barbatus, and gained the friendship of Isaac Casaubon, among whose letters are several to Erpenius. In one of April the 7th, 1610, he exhorts him to prosecute his studies in the Arabic tongue, urging that "it would be of the greatest importance to learning; that if he looked round the Christian world, he would find no person who had taken the proper method to gain the wished-for point in that kind of literature; that Joseph Scaliger had disappointed their hopes; that Bedell, though a man of great learning, proceeded slowly; that the German who made so great a noise, was not to be depended on; that the Italians, after raising great expectations, had of a sudden deserted them; in short, that himself was the only person who had laid a solid and firm foundation for a future superstructure." During his stay at Venice, by the assistance of some learned Jews and Turks, he acquired the knowledge of the Turkish, Persian, and Ethiopic languages; and he distinguished himself in Italy to such advantage, that he was offered a stipend of 500 ducats a year, to translate some Arabic books into Latin.

After four years spent in his travels, he returned to Leyden in July 1612, about which time there was a design to invite him to England, and to settle a liberal stipend on him; but in the February following, he was chosen by the curators of that university, professor of the Arabic

and other oriental tongues, except the Hebrew, of which there was already a professor. He filled this chair with great applause, and soon after set up, at an extraordinary expence, a press for the eastern languages, at which he printed a great many excellent works. October 1616, he married a daughter of a counsellor in the court of Holland, by whom he had seven children, three of whom survived him. In 1619 the curators of the university erected a second chair for the Hebrew language, of which they appointed him professor. In 1620 he was sent by the prince of Orange and the states of Holland into France, to solicit Peter du Moulin, or Andrew Rivet, to undertake the professorship of divinity at Leyden; but, not prevailing then, he was sent again the year following, and after six months stay in France, procured Rivet, with the consent of the French churches, to remove to Leyden. Some time after his return the states of Holland appointed him their interpreter, and employed him to translate the letters they received from the several princes of Africa and Asia, and also to write letters in the oriental languages; and the emperor of Morocco was so pleased with the purity of his Arabic style, that he shewed his letters to his nobles, as a great curiosity, for their elegance and propriety. In the midst of these employments, he was seized with a contagious disease, then epidemical, of which he died Nov. 13, 1624, aged only forty years. The learned of his time lamented him, and wrote the highest eulogiums upon him, as indeed he well deserved, for he was not only most eminent as a scholar, but as a man of great piety and benevolence. Besides the advantageous offer made him in Italy, he rejected another from the king of Spain and the archbishop of Seville, who invited him into that kingdom to explain certain Arabic inscriptions. Gerard John Vossius made his funeral oration in Latin, which was printed at Leyden, 1625, in 4to; and the same year were published at the same place, in 4to, Peter Scriverius's "Manes Erpeniani, cum epicediis variorum."

His works, which have spread his name all over the world, are, 1. "Annotationes ad lexicon Arabicum Francisci Raphelengii," Leyden, 1613, 4to, printed with the Lexicon. 2. "Grammatica Arabica," 1613, 4to. 3. "Proverbiorum Arabicorum centuriæ II. Arabicè & Latinè, cum scholiis Josephi Scaligeri & Thomæ Erpenii," 1614, 4to. Scaliger having translated and written notes upon part of

the Arabian proverbs, Casaubon engaged Erpenius, Scaliger being dead, to complete that work. 4. "Lockmanni fabulæ & selecta quædam Arabum adagia, cum interpretatione Latina & notis," 1615, 8vo; Amst. 1636, and 1656, in 4to, with the Arabic grammar just mentioned. 5. "Giarumia grammatica de centum regentibus, sive linguæ Arabiæ particulis, Arabicè & Latinè, cum notis," 1617, 4to. Giarumia is an Arabic grammar, which takes its name from its author, and is highly esteemed in Asia and Africa. 6. "Novum Testamentum, Arabicè," 1615, 4to. This is an ancient Arabic version, whose author is not known. 7. "Historia Josephi patriarchæ ex Alcorano, Arabicè, cum versione Latina & notis," 1617, 4to. 8. "Canones de literarum EVI apud Arabes natura & permutatione," 1618, 4to. 9. "Rudimenta linguæ Arabicæ," 1620, 8vo: an improved edition of this was published by Schultens, at Leyden, in 1733, 4to, with a collection of Arabic sentences and a key of dialects. 10. "Versio & notæ ad Arabicam paraphrasin in evangelium Joannis," 1620. 11. "Grammatica Hebræa," 1621, 8vo. 12. "Orationes tres de linguarum Hebreæ atque Arabicæ dignitate," 1621, 4to. 13. "Pentateuchus Mosis, Arabicè," 1622, 4to. This version is ancient, and was made by a Christian. 14. "Elmacini historia Saracenica," &c. 1625, fol. 15. "Psalmi Davidis, Syriacè, cum versione Latina," 1625, 4to. 16. "Grammatica Chaldæa & Syra," 1628, 8vo. 17. "De peregrinatione Gallica utiliter instituenda tractatus," 1631, 12mo. 18. "Præcepta de lingua Græcorum communi," 1662, 8vo. 19. "Arcanum punctationis revelatum," &c. 1624, 4to. The whole of these were printed at Leyden, and some of them, the reader sees, are posthumous; he had a design to have published an edition of the Koran, with an accurate Latin version and notes, and a confutation of it where it was necessary; a "Thesaurus Grammaticus" for the Arabic tongue; and a lexicon of the same language. But he was prevented by death from executing these designs; as we are informed by Mr. Chappelow, in the preface to his "Elementa linguæ Arabicæ ex Erpenii rudimentis, ut plurimum, desumpta. Cujus praxi grammaticæ novam legendi praxin addidit Leonardus Chappelow, linguæ Arabicæ apud Cantabrigienses professor," Lond. 1730, 8vo.[1]

[1] Gen. Dict.—Niceron, vol. V.—Freheri Theatrum.—Moreri.—Foppen Bibl. Belg.—Clement Bibl. Curieuse.—Saxii Onomast.

ERSKINE (DAVID), lord DUN, an eminent Scotch lawyer, was born at Dun, co. Angus, 1670, and brought up to the law, partly in the university of St. Andrew's, and partly in that of Paris. In 1696 he was called to the bar in the court of session, and became a famous pleader. He opposed the union in the Scottish parliament, and was a munificent benefactor to the persecuted episcopal clergy. In 1711 he took his seat on the bench in the court of session, under the title of lord Dun. In 1713 he was appointed one of the commissioners of the court of justiciary, which he held till 1750, when he retired; and in 1752, published a most excellent volume in 12mo, under the title of "Lord Dun's Advices." He died at Dun, 1755, aged eighty-five.[1]

ERSKINE (JOHN), baron of DUN, the ancestor of the preceding, and one of the protestant reformers in Scotland, was born at the family-seat near Montrose, in 1508, or 1509. His father was John Erskine, of Dun, a descendant of the earls of Marr, and his mother was a daughter of William, first lord Ruthven. He was educated most probably at the university of Aberdeen; and according to the ancient custom of the nobility of Scotland, pursued his studies for some time in one or other of the foreign universities. Buchanan styles him "a man of great learning:" and to this character he is amply entitled, as we are informed he was the first of his countrymen who patronized the study of the Greek language, which was first taught by his means at Montrose. In 1534, on returning from his travels, he brought with him a Frenchman skilled in the Greek tongue, whom he settled at Montrose, and upon his departure he liberally encouraged others to come from France and succeed to his place; and from this private seminary many Greek scholars proceeded, and the knowledge of the language was gradually diffused through the kingdom. After his father's death, he was employed as the other barons or lairds then were, in administering justice in the county of Angus, to which he belonged, and occasionally assisting in the meetings of parliament. He was besides almost constantly chosen provost, or chief magistrate of the neighbouring town of Montrose. At an early period of his life, he became a convert from popery, but the precise manner in which his conversion was accomplished, is not known. He

[1] Preceding edition of this Dictionary.

was, however, a liberal encourager of those who became converts, and especially those who suffered for their religion. The castle of Dun was always a sanctuary to protestant preachers and professors, and here he appears to have associated with a number of persons, some of high rank, who strengthened each other in their principles, and by their power and influence contributed much to the reformation in that part of the kingdom.

But while Mr. Erskine was attending to the affairs of religion, he did not neglect the duties which he owed to the public as a magistrate and a military knight. In the war with England, which began in September 1547, the English ships infested the east coast of Scotland, and some of them having landed about eighty men for the purposes of pillage, he collected a force from the inhabitants, and repelled them with such bravery, that not a third of the eighty were able to regain their ships. In 1555 he had an interview with the celebrated John Knox, who had just arrived from Geneva, and was invited by him to the family-seat at Dun, where he preached and was resorted to by the principal men in that part of the country; and though this afforded a public avowal of Mr. Erskine's principles, the popish bishops thought him a man too powerful to be molested; and he still proceeded in his endeavours to promote the reformation. In December 1557, he, along with the earl of Argyle, the earl of Glencairn, and other noble and distinguished characters, subscribed a covenant in which they bound themselves to advance the protestant religion, and to maintain in safety its ministers and professors, (who were now for the first time called the *congregation)*, by all means in their power, even to the hazard of their lives.

The parliament, which met Dec. 14, 1537, appointed him by the title of "John Erskine of Dun, knight and provost of Montrose," to go to the court of France, as one of the commissioners from Scotland, to witness the young queen's (Mary) marriage with the dauphin, and to settle the terms of the marriage contract; and on his return he was surprised to find that the reformation was likely to be forwarded by the very means taken to suppress it. An aged priest named Mill, had suffered martyrdom at St. Andrew's, and in the opinion of archbishop Spottiswood, "the death of this martyr was the death of popery in this realm." The protestants were now increasing in numbers,

and were not a little encouraged by the death of queen Mary of England, and the accession of Elizabeth, whom they knew to be favourable to their cause. The queen regent of Scotland was therefore addressed more boldly than before by the protestant lords, in behalf of the free exercise of their religion, and by Erskine among the rest; but, although his demands and language are said to have been more moderate than the rest, this produced no effect, and a proclamation was issued, requiring the protestant ministers to appear at Stirling, May 10, 1559, and there to be tried for reputed heresy. The protestant lords and other laity determined upon this to accompany and defend their ministers, and much confusion would have immediately ensued, if Mr. Erskine had not obtained a promise from the queen regent, that the ministers should not be tried; and the people were ordered to disperse. No sooner had this been done, than the queen broke her promise, and a civil war followed, for the particulars of which we must refer to the page of history. It may suffice to notice here, that Mr. Erskine occasionally assisted as a temporal baron, but before the war was concluded, he relinquished his armour, and became a preacher, for which by his learning and study of the controversies between the church of Rome and the reformers, he was well qualified. The civil war ended in favour of the protestant party, by the death of the queen regent in 1560; and a parliament, or convention of the estates was immediately held, who began their proceedings by appointing a committee of lords, barons, and burgesses, to distribute the few protestant ministers whom they then had, to the places where their services were most required. The committee nominated some of them to the chief cities, and as "The first book of Discipline" was now produced, they, agreeably to the plan proposed in that book, nominated five ministers who should act in the capacity of ecclesiastical SUPERINTENDANTS. Mr. Erskine was one of these five, and had the superintendency of all ecclesiastical matters in the counties of Angus and Mearus, and from this period his usual designation was, "John Erskine of Dun, knight, superintendant of Angus and Mearus." This was in fact a kind of episcopal authority, conferred for life; but for their conduct the superintendants were accountable to the general assembly of the clergy. Their office was sufficiently laborious, as well as invidious; and we find Mr.

Erskine several times applying to be dismissed. In 1569, by virtue of his office, he had to suspend from their offices for their adherence to popery, the principal, sub-principal, and three professors of King's-college, Aberdeen. In 1577, he had a hand in compiling the "Second Book of Discipline," or model for the government of a presbyterian church, which still exists; and in other respects he was an active promoter of the reformation as then established, until his death, March 21, 1591, in the eighty-second year of his age. Buchanan, Knox, and Spottiswood, agree in a high character of him; and even queen Mary preferred him as a preacher, because, she said, he "was a mild and sweet natured man, and of true honesty and uprightness."[1]

ERSKINE (JOHN), D. D. an eminent divine of the church of Scotland, was born June 2, 1721. He was the eldest son of John Erskine, esq. of Carnock, afterwards of Cardross, advocate, and professor of Scotch law in the university of Edinburgh, who is well known by his "Institutes of the Law of Scotland," a work of the highest authority and reputation. His grandfather, colonel John Erskine, third son of Henry lord Cardross, was a man of eminent piety, and distinguished by his services in support of the revolution in 1688. Mr. Erskine, the subject of this article, was originally intended by his relations for the profession of the law, and received a suitable education. He appears, however, from his earliest years, to have been of a serious turn of mind, and to have preferred the study of theology, and the employment of the ministry. He entered the university of Edinburgh in 1734, where he acquired much useful knowledge, and formed an intimate connection with some fellow-students, who afterwards rose to great eminence both in the political and literary world. At this time it was the practice to prescribe discourses to the students, on subjects connected with the lectures which they heard. A volume of essays of this description is preserved in the college library, and in it are two theses delivered April 30, 1737, one by the late eminent historian, Dr. Robertson, afterwards Dr. Erskine's colleague in the ministry, and at that time his fellow-student, under the title "De probabilitate historica, sive de evidentia morali,"

[1] Scot's Lives of the Reformers.—M'Crie's Life of Knox.—Cook's Hist. of the Reformation in Scotland.

the other by Dr. Erskine, entitled "De rectæ rationis usu legitimo, sive de libertate cogitandi." They are both written in very pure Latin, and discover a considerable acquaintance with philosophical discussions.

Theology, however, was his favourite study; and his predilection for the ministerial function increasing, he persevered, notwithstanding the opposition of his relations, in the necessary preparatory studies; which being completed, he obtained a licence from the presbytery of Dumblane, in 1742. In May 1744, he was ordained minister of Kirkintillock, in the presbytery of Glasgow. In 1754 he was removed to the borough of Culross, in the presbytery of Dumfermline. In June 1758, he was invited to Edinburgh, and settled in the New Grey-friars' church there; and in July 1759, he and Dr. Robertson were admitted joint ministers of the Old Grey-friars' church. His unaffected piety, attention to pastoral duties, and useful instructions in public and private, his sympathy with the distressed, and the blamelessness of his private conduct, were truly exemplary, and secured him the affections of his people wherever he went, as well as occasioned their regret at his removal. While thus employed among his people, or in his study, his active mind was also employed in watching the progress of religion, both in his own country and in the world at large, and in manifesting his zeal for the success of it. With a view to procure information on this subject, he commenced a correspondence with several persons of distinguished fame and knowledge, both on the continent and in America. He also procured and read every new publication of merit, all the foreign journals, and whatever could administer to his purpose. His "Sermons," which were published in 1798, may be ranked among the best specimens of pulpit composition. Between 1742, the year in which he was licensed, and 1798, the year in which his sermons appeared, the literature of Scotland had suffered a complete revolution, and in nothing was the change more apparent than in the manner in which the services of the pulpit were conducted. At the former period, sermons abounded with diffuse illustrations; and were disgraced by colloquial phrases, and vulgar provincialisms. In these later years, pulpit composition has attained a high dignity and elegance. Whoever reads the discourses of Dr. Erskine, which in purity and energy of style, no less than in precision of thought and originality of sentiment,

may challenge a comparison with any contemporary sermons, must be sensible that their author, whose education had been completed sixty years before their publication, must have paid no common attention to literary composition, and could watch the variations of taste, keep pace with its improvements, and adapt his productions to the style of the day. Yet he did not servilely imitate the refinements of others, or allow himself to be passively borne along with the stream of fashion. His labours contributed to accomplish that revolution to which we have just now alluded, and to form that standard which we admire; but he had nobler objects in view than the bare information of the literary taste of his countrymen, although he was far from indifferent to this object. In the detached sermons which he printed when a country clergyman, there was a propriety and correctness which had never been exhibited in any religious productions of North Britain, and which was scarcely surpassed in the English language at that time. His "Theological Dissertations," which appeared so early as 1765, contain several masterly disquisitions on some highly interesting branches of divinity. The subjects, indeed, did not admit a display of eloquence; but throughout the whole, he has shewn great soundness of judgment, as well as an intimate acquaintance with the doctrines of the Gospel, and history of the Christian church.

His eagerness to obtain information of the state of religion abroad, and his facility in the acquisition of languages, induced him, at an advanced period of life, to learn the German and Dutch languages, which he did with amazing rapidity, by mere dint of private application. This enabled him to examine the productions of the German divines, and seems to have produced his first volume of "Sketches of Church History," 1790, 8vo, a work replete with new and interesting information respecting the state of religion on the continent. A second volume appeared in 1797, at a very critical period, in which he appears to have been the first who detected the plan formed for destroying every thing held sacred among men, and which has been since more fully developed by professor Robison, and the abbé Barruel.

His feeble bodily constitution soon felt the approach of old age, and for many years before his death his appearance was that of a man whose strength was gone. For

several winters he was unable to preach regularly; and during the last thirteen months of his life he did not preach at all, his voice having become too weak to be distinctly heard by his congregation. Still, however, the vivacity of his look, and the energy of his manner, bespoke the warmth of his heart, and the vigour of his mind; and his mental faculties remained unaffected by his bodily decay. His memory was as ready, his judgment as acute, his imagination as lively, and his inclination for study as strong as in his youthful years. To the last hours of his being he was eagerly employed in those pursuits which were the business and pleasure of his life. After 1801, he published five numbers of a kind of periodical pamphlet, entitled "Religious Intelligence from abroad;" and on the week before his death he sent his bookseller notice, that he had collected materials for another number. His great modesty and diffidence in his own talents, rendered him averse to publishing much of his own, while he was ever ready to bring forward the works of others. The public regretted that he spent his time in labours of this kind; and his friends remonstrated against the impropriety of his depriving the world of the benefit of his own productions. He felt the force of these remonstrances, and, in 1798, published his "Doctrinal and occasional Sermons," 1 vol. 8vo; after which, he was engaged, as his health permitted, in preparing for the press a volume of "Practical Discourses," and a work of a similar nature with his "Sketches of Church History and Theological Controversy." The Sermons will probably appear: but, owing to a peculiar obscurity in his hand-writing, the great mass of his other manuscripts will be lost to the world.

He died on the morning of Jan. 19, 1803. He married the hon. Miss Mackay, daughter of lord Rae, who survives him, and by whom he had a son and three daughters. In his temper, Dr. Erskine was ardent and benevolent. His affections were warm, and his attachments perpetual. His piety was constant and lively; and, while he exhibited in his conduct a beautiful example of the graces and virtues of that religion of which he was a minister, he enjoyed, in a high degree, the cheering hopes which the faith of the gospel inspires. He was remarkable for the simplicity of his manners, and for that genuine humility, which is the attendant and brightest ornament of real greatness. His beneficent deeds, which were very nu-

merous, and remain a precious memorial of him, were performed in the unostentatious manner of real charity. He was never ashamed to avow his own convictions of the truth; and, while he put the most candid construction on the motives of those who differed from him in sentiment, he maintained his own principles with firmness. In the general assembly of the church of Scotland he was considered as a leader of the popular party. There, however, his openness and integrity of character secured him, what few have enjoyed, the confidence and affection of his friends, and the esteem of his opponents. Of the high reputation to which his virtues had raised him, no proof more decisive can be given, than a circumstance which occurred during the disturbances in Edinburgh, in February 1779, occasioned by the celebrated bill, proposed at that time to have been introduced into parliament for the repeal of the penal statutes against the catholics in Scotland. The furious mob, which, in defiance of the military, had assembled in the college-court with the intention of demolishing the house of principal Robertson, became quiet at his approach; and, in consequence of his exhortation to them, desisted from their purpose. Dr. Erskine's independence and liberality of mind deserve to be particularly mentioned. These were qualities that shone conspicuously through the whole of his life; and which he possessed in so eminent a degree, that many thought he carried them to an exteme. To his publications we may add a "Reply to a printed Letter directed to him by A. C. in which the gross and palpable misrepresentations, in the said letter, of his Sketches of Church History, as promoting the designs of the infamous sect of the illuminati, are considered," 1798.[1]

ERSKINE (Henry), a Scotch divine, was one of the younger of the thirty-three children of Ralph Erskine, of Shielfield, a family of considerable antiquity in the county of Merse, and descended from the noble family of Marr. He was born at Dryburgh, still the family-seat of the Buchan family, in 1624, where he received the rudiments of his education, and in 1650 took the degree of M. A. in the university of Edinburgh. He was ordained to the ministry by the presbyterians in England, to the living of Cornhill, in

[1] Principally from a sketch of his life prefixed to the third edition of "Letters collected by him," 1803, 12mo.

Durham, but soon after was ejected by the act of uniformity, on which he returned to his own country; but the persecution carried on at that time in Scotland against the presbyterians, obliged Mr. Erskine to take refuge in Holland, whence the want of the common necessaries of life induced him again to return to his native country, where he was apprehended and committed prisoner to the Bass, a strong fort in the mouth of the Forth. There he continued near three years; till, through the interest of the then earl of Marr, his kinsman, he was set at liberty: but such was the violence of the times, that he was again driven from Scotland. In 1687, when king James's toleration was proclaimed, Mr. Erskine embraced it; and on the re-establishment of presbytery in 1690, he was appointed minister of Churnside in the county of Berwick. He died August 10, 1696, aged sixty-eight, much respected by all who knew him, and left behind him several manuscripts, elucidating difficult passages in scripture; but these having been written in Latin, none of them were ever published.[1]

ERSKINE (Ebenezer, A. M.), son of the above, was born in the prison of the Bass, June 22, 1680, and in 1701 took his degree of M. A. in the university of Edinburgh. In 1703 he was ordained minister of Portmoak in the county of Fife, where he discharged the pastoral duty with great integrity till 1731, when he was made choice of to be one of the ministers of Stirling. In April 1732, being chosen moderator of the synod of Perth and Stirling, it was his turn to preach at the opening of that synod at Perth, and in his sermon he took occasion to censure some late proceedings of the general assembly of the church of Scotland, respecting patronage; and this brought on a prosecution against him, which was conducted with so little judgment or moderation on the part of the assembly, as eventually to occasion a schism in the church of great extent. This is usually known by the name of the secession, and its adherents by that of Seceders, now a very numerous body in Scotland, for whose history we may refer to a very impartial and well-written account under the article Seceders, in the Encyclopædia Britannica, or to a tract, where their history is more minutely detailed, entitled "An historical account of the rise and progress

[1] Life of his son, ubi infra.—Calamy.

of the Secession," by John Brown, minister of the gospel at Haddington. Mr. Erskine, however, experienced by this no falling off in his popularity, being still beloved by his hearers, and esteemed even by those who were his professed enemies, A meeting was built for him at Stirling, where he officiated to a very numerous congregation, and where he died, June 2, 1754. As a gentleman and a scholar, few ever equalled him; and, although but in low circumstances, his charity was unbounded. Four volumes of his sermons were printed at Glasgow in 8vo, 1762, and a fifth volume at Edinburgh, 1765, under the patronage of the late duchess of Northumberland, in whose family one of his sons lived as a gardener.[1]

ERSKINE (RALPH, A. M.), brother of the above, was born at Monilaws in Northumberland, March 15, 1685, was educated along with his brother Ebenezer in the university of Edinburgh, and took the degree of A. M. 1704, after which he was licensed to preach as a probationer in 1709. But notwithstanding his popular abilities as a preacher, yet he did not obtain a settlement in the church till 1711, when he was ordained minister at Dunfermline in Fifeshire. There he continued till 1734, when, joining the seceders along with his brother Ebenezer, he was deposed by an order from the general assembly. Esteemed and beloved by his hearers, they built a meeting for him, and attended his ministry till his death, which happened Nov. 6, 1752, in the sixty-eighth year of his age. As a divine, few men were ever more esteemed in Scotland; and the character given of him by the late Mr. Hervey sets his abilities in the highest point of view. His works, in 2 vols. fol. were published in 1764, consisting principally of sermons, "The Gospel Sonnets," and "A Paraphrase in verse of the Song of Solomon."[2]

ERXLEBEN (JOHN CHRISTIAN POLYCARP), an eminent naturalist, was born at Quedlinburgh, June 22, 1744, and became professor of philosophy at Gottingen, where he had studied, and where he died, too soon for the sciences, August 15, 1777, aged only thirty-three years, during the latter part of which his merit had procured him admission into most of the learned societies of Europe. In 1771 he published "Practical Observations on the Veterinary

[1] Brown's Historical Account.—and Life prefixed to the Works of Ralph Erskine.
[2] Life prefixed to his Works.

Art," in which he had attained great knowledge. This work relates to the diseases of domestic animals, and particularly that among the horned cattle, for which a method of inoculation was attempted, the result of which was that out of nine only four died from inoculation, whereas in the natural way seven out of nine perished: but the chief advantage of the experiment was, that the inoculated cattle were never subject to a fresh attack of the disease. His other works are, "Dissertations relative to Natural Philosophy and Chemistry," 1776;" "Elements of Natural History," 2 vols. 8vo, Gottingen, fourth edition, improved by Gmelin; "Elements of Physic," Francfort, 1794, 8vo, sixth edition, with additions by Lichtenberg; "Elements of Chemistry," Gottingen, 1790, 8vo, the third edition, &c.[1]

ERYCEIRA (FERDINAND DE MENESES, COUNT D'), a Portuguese writer, was born at Lisbon in 1614. After having early acquired a taste for literature, he went and studied the military art in Italy, and on his return to his native country was successively governor of Penicha, and of Tangiers, counsellor of war, gentleman of the chamber to the infant don Pedro, and counsellor of state. In the midst of these several employments he found time for study and composition. On the subject of his numerous publications, the reader may consult the "Journal Etranger" of 1757. The principal of them are, 1. "The History of Tangiers," 1723, fol. 2. "The History of Portugal, from 1640 to 1657," in 2 vols. folio. 3. "The Life of John I. king of Portugal."[2]

ERYCEIRA (FRANCIS XAVIER DE MENESES, COUNT D'), great grandson of the foregoing, and inheritor of the literary industry of his ancestor, was born at Lisbon in 1673. He bore arms with distinguished merit; and obtained in 1735 the title of camp-master general and counsellor at war. He died in 1743, in the seventieth year of his age, member of the academy of Lisbon, of that of the arcades of Rome, and of the royal society of London, to which last he was admitted in 1738, and was then director of the royal academy of history in Portugal. He did not put on the airs of a man of quality among the learned, but was easy, polite, and communicative. Pope Benedict XIII. honoured him with a brevet; the king of France made him a present of the catalogue of his library, and 21

[1] Dict. Hist.

[2] Dict. Hist.

volumes of engravings. The academy of St. Petersburg addressed its memoirs to him; several writers of France, England, Italy, &c. paid him the compliment of their works. His ancestors had left him a select and numerous library, which he augmented with 15,000 volumes and 1000 manuscripts. He marked his literary career by upwards of a hundred different publications. The most known of them are, 1. "Memoirs on the value of the Coins of Portugal, from the commencement of the monarchy," 1738, 4to. 2. "Reflections on academical studies." 3. "Fifty-eight Parallels of illustrious men, and twelve of illustrious women." 4. "The Henriade, an Heroic Poem, with observations on the rules to be observed in Epic Poetry," 1741, 4to. Among his manuscripts were found a quantity of essays on the number 22, on occasion of the 22 sorts of Roman coins presented to the king, and dug up at Lisbon the 22d of October 1711, on which day that prince completed his 22d year; and from these accidental circumstances, he proves the number 22 to be the most perfect of all. Such puerilities are sometimes found in otherwise judicious heads.[1]

ERYTHRÆUS. See ERITHRÆUS.

ESCALA. See SCALA.

ESCHENBACH (ANDREW CHRISTIAN), a German divine and philologer, was born at Nuremberg March 24, 1663. After studying at Altorf, where, in 1684, he took his degree of master of arts, and received the poetic crown, he went to Jena, and, as adjunct of the faculty of philosophy, taught the classics with great reputation. He afterwards travelled through Germany and Holland, and on his return assisted his father, who was pastor of the fauxbourg of Wehrd in Nuremberg. Having carried on a correspondence with the most eminent scholars of his time, and now acquired reputation by his works, he was invited by the celebrated Magliabechi to become librarian to the grand duke of Florence; and among other advantages, he was promised the unmolested exercise of his religion, which was the protestant; and he would probably have accepted so liberal an offer, if he had not at the same time been appointed inspector of the schools at Altorf, on which charge he entered in 1691. Four years afterwards he was recalled to Nuremberg, as deacon of the church of St.

[1] Dict. Hist.

Mary, and professor of eloquence, poetry, history, and the Greek languages in the college of St. Giles, to which office, in 1705, was added that of pastor of St. Clare. But these offices do not appear to have been profitable, if, as we are told, he found himself in such circumstances as to be obliged to sell a good part of his valuable and curious library. Here, however, he seems to have remained until his death, Sept. 24, 1722. Some of his philological dissertations were printed in 1700, in the "Syntagma secundum dissertationum Philologicarum," Rotterdam, 8vo. His "Epigenes sive commentarius in fragmenta Orphica" was published at Nuremberg in 1702, 4to. He also published a new edition, Utrecht, 1689, of the "Orphei Argonautica, hymni, et de lapidibus Poema," with notes; and an edition of "Matthei Devarii de particulis Græcæ Linguæ liber singularis," Amst. 1700, 12mo. He translated into German Allix on the Truth of the Christian Religion, and on the coming of the Messiah; and count Marsigli's Letter on Mineral Phosphorus. He wrote a life of himself, which was prefixed to some of his sermons printed after his decease.[1]

ESCOBAR (Anthony), surnamed of Mendoza, a Spanish Jesuit, and famous casuist, who died July 4, 1669, aged eighty, is author of several theological works, in which he professes to smooth the way to salvation. His principles of morality have been turned into ridicule by the ingenious Pascal: they are convenient, he allows; but, says he, the gospel proscribes all conveniencies. The most known of his books are, 1. "His Moral Theology," Lyons, 1663, 7 vols. in folio; and, 2. "His Commentaries on the Holy Scriptures," Lyons, 1667, 9 vols. fol.[2]

ESCOBAR (Bartholomew), a pious and learned Jesuit, born at Seville in 1558, of a noble and ancient family, possessed a large estate, which he employed in works of charity. His zeal led him to the Indies, where he took the habit of a monk, and died at Lima in 1624, at the age of sixty-six. He published, 1. "Conciones quadragesimales et de adventu," fol. 2. "De festis Domini." 3. "Sermones de historiis Sacræ Scripturæ;" but these works are scarcely known out of Spain.[3]

ESOP. See ÆSOP.

[1] Moreri.—Saxii Onomast.
[2] Moreri.—Dict. Hist.
[3] Dict. Hist.—Antonio Bibl. Hisp.

ESPAGNAC (JOHN BAPTIST JOSEPH DE SAHUGUET DAMARZIL, BARON D'), a writer on military affairs, was born at Brive-la-Gaillarde, March 25, 1713, and died at Paris, Feb. 28, 1783. He bore arms at the age of nineteen, signalized his prowess in Italy in 1734, and was aid de-camp in the campaigns of Bavaria in 1742. Marshal Saxe, who was well acquainted with his military talents, employed him either as aide-major-general of the army, or as colonel of one of the regiments of grenadiers created in 1745. Being appointed in 1766 governor of the hôtel-des-invalides, he not only maintained the utmost regularity, but introduced great improvements there. He obtained the rank of lieutenant-general in 1780. Among his works are, 1. "Campagnes du roi en 1745, 1746, 1747, et 1748," 4 vols. 8vo. 2. "Essai sur la science de la Guerre, 1751," 3 vols. 8vo. 3. "Essai sur les grandes operations de la Guerre," 1755, 4 vols. 8vo; works that display the sound knowledge of an experienced officer. 4. "Supplément aux Reveries du maréchal de Saxe," Paris, 1773, 2 vols. 8vo. 5. He gave the history of this same maréchal in 3 vols. 4to, and 2 vols. 12mo. This performance is highly interesting to military men, on account of the plans of battles and of marches found in the 4to edition. The author, after having related the warlike exploits of his hero, concludes, in the manner of Plutarch, with the particular anecdotes and incidents of his life. The baron d'Espagnac had married at Brussels, the 18th of December 1748, Susanna Elizabeth, baroness de Beyer, by whom he had four sons and a daughter. One of these sons went into the church, and was a canon at Paris, where he was first distinguished by considerable literary talents, and afterwards by his avarice and peculation. He belonged at one time to M. Calonne's office, from which he was dismissed for improper conduct, but in 1791 made his appearance in the national assembly with a plan of finance. He was afterwards employed by the revolutionary government as commissary to the army of the Alps, and to that of Dumouriez, by which he got an immense fortune, but this he lost, as well as his life, by a decree of the revolutionary tribunal, being guillotined at Paris, April 4, 1794. Of his literary productions, the best were his "Eloge de Catinat," and "Reflexions sur l'abbé Suger et son siecle."[1]

[1] Dict. Hist.

ESPAGNE (John d'), a French protestant divine in the seventeenth century, was born at Dauphinè, and became minister of the French church in London, an office which he sustained during the reigns of James I. and Charles I. He published several small tracts, which were afterwards collected and published at Geneva and the Hague, in three and in two volumes 12mo, about 1670. He also published a work, which he dedicated to Charles I. entitled "Erreurs Populaires en points generaux qui concernent l'intelligence de la Religion," and in some of his works has a criticism on the catechism of Calvin, which was so much used in the schools at Geneva.[1]

ESPAGNET (John d'), president of the parliament of Bourdeaux, a man of learning in the seventeenth century, acquired considerable fame by publishing in 1623, a book entitled "Enchyridion physicæ restitutæ." He did not put his name to this, but it is proved to be his by several of his acquaintance, as well as by the device at the beginning, "Spes mea est in agno," and before the treatise of chemistry, "Pene nos unda Tagi," which are both anagrams of his name. It was the first work that appeared in France, professing to contain a complete system of physics contrary to that of Aristotle. The author, however, while he says that he has only re-established the ancient philosophy, has added many things of his own invention. He confutes the opinion of materia prima, which was held to be extended every where without being any where perceived, and incessantly tending to the union of forms without having any, being the basis and support of contraries, viz. of the elements which are said to be produced out of it. He shows that this system of nature is imaginary, that there is no contrariety in the elements, and that which is observed in them proceeds from the excess of their qualities, and that when they are tempered there is no contrariety in them. Yet he believes that there is a materia prima from whence the elements result and become the second matter of things, which are earth and water; for he holds neither air nor fire for elements. The elements, according to his notion, are not transformed into each other: water only becomes vapour, and vapour water, by circulation. He places the real fire of the world in the sun, which he calls not only the eye of the universe, but

[1] Gen. Dict.—Moreri.

the eye of the creator of the universe, by which he beholds in a sensible manner his creatures, and which is the first agent of the world. The rest of his book abounds in curious particulars concerning the origin of things, their subsistence and various alterations, relating to the design of this philosopher to treat of chemical matters. He therefore subjoins another treatise, entitled "Arcanum Hermeticæ philosophiæ opus," in which he discourses of the matter of the philosopher's stone and its digestions, of the degrees of fire, of the figure of the vessels and furnace, of the composition of the elixir and its multiplication. This book was translated into French under the title of "La Philosophie des Anciens retablie en sa pureté." In 1616 he published an old manuscript, entitled "Le Rozier des Guerres;" and added to it a treatise of his own upon the institution of a young prince. This MS. was found at Nerac in the king's closet. Mr. d'Espagnet thought his edition to be the first, but it had been printed in 1523, in folio, which edition is more complete than this of 1616. In the MS. of Nerac, was wanting all the second part, and the three last chapters of the first. For this account the reader is referred to Naudé's "Addition à l'histoire de Louis XI." p. 72; and to "Syntagma de studio militari," p. 73. The prologue alone suffices to convince us that Louis XI. is not the author of that work, as the title pretends, though he speaks in it as giving instructions to the dauphin his son. See the "Bibliotheque Choisie" of M. Colomiés. In the publication of the "Rozier des Guerres," he punctually retains the old spelling; and in his advertisement to the reader gives this reason for it: "This little tract, du Rozier," says he, "seemed to me so good that I would not embellish or disguise it, but have left in its native simplicity: and though the language of it is not in use in our times, yet it may be understood, being so full of good sense and meaning, that with all its jargon it may silence the affected diction of the court and bar. I have also carefully preserved the orthography; because in adding or diminishing a letter, a word is often changed, and of ancient made modern. By this means, in my judgment, the language of Philip de Commines, in his history, has been corrupted: the editors, thinking to mend the spelling, and polish the diction, have destroyed the marks of its antiquity, so that the style of his book is not the style of his times; as we may judge both by this little

manuscript, and by many others of the same age, which are to be found in famous libraries, especially by the history of Charles VI. written by John Juvenal des Ursins, and lately published by the sieur de Godefroy. I imagine this error proceeds from the insufficiency of the correctors; who, pretending to correct the orthography, have adulterated it, and thereby rendered themselves plagiaries."[1]

ESPAGNOLET. See SPAGNOLETTO.

ESPEN (ZEGER BERNARD VAN), an eminent canonist, was born at Louvain in 1646, and after taking his degree of doctor of laws in 1675, filled a chair in the college of pope Adrian VI. with great success. Being fond of retirement and study, he is only known to the world by his writings. Having lost his sight in the sixty-fifth year of his age, by a cataract, which was removed two years afterwards, he neither lost any thing of his vivacity nor his application. His sentiments on the Formulary, and on the bull Unigenitus, and the kind of approbation which he gave to the consecration of Steenoven, archbishop of Utrecht, brought on him much unmerited persecution, chiefly from the envy of individuals. What they made him suffer, however, forced him to retire to Maestricht, and then to Amersfort, where he died, Oct. 2, 1728, at the age of eighty-three. Van Espen is doubtless one of the most learned canonists of his times. His principal work, still consulted, is his "Jus ecclesiasticum universum," in which the most important points of ecclesiastical discipline are circumstantially discussed with profound knowledge of the subject. At Paris, under the imprint of Louvain, was published, in 1753, a collection of all the works of Van Espen, in 4 vols. folio. This edition, which is enriched with the observations of Gibert on the "Jus ecclesiasticum," and the notes of father Barre, a canon-regular of St. Genevieve, contains every particular of importance in ethics, the canon, and even the civil law, and since that time a supplementary volume was published by Gabriel de Bellegarde.[2]

ESPENCE (CLAUDE D'), a learned French divine, was born at Châlons-sur-Marne in 1511, of noble parents, became a doctor of the Sorbonne, and was rector of the university of Paris. He preached with considerable applause; but having in one of his sermons called the "Légende

[1] Gen. Dict.—Moreri.

[2] Moreri.—Dict. Hist.

Dorée" the "Légende Ferrée," it was concluded that he did not believe in the worship of the saints; especially from his doubting of certain facts related by the legendary writers in the "Golden Legend," of which he ventured to speak thus disrespectfully. The faculty of Paris was about to pass a censure on him; but he explained himself in another discourse, and the transient storm was succeeded by a calm. The cardinal de Lorraine, who was well aware of his merit, employed him in several affairs of importance. D'Espence attended him to Flanders in 1544, for the purpose of ratifying the peace between Charles V. and Francis I. His eminence took him afterwards to Rome in 1555, where he made so conspicuous a figure, that Paul IV. would have honoured him with the purple, in order to retain him. But his intention was set aside (says father Berthier) as being apparently contrary to the interests of France. The imperialists requested the hat for three monks; and therefore the cardinal de Lorraine, who favoured the design of getting D'Espence into the sacred college, relinquished the idea. "I rather chose," says he in a letter to the king, "that he should not be there, than that three monks should get in; accordingly I entreated his holiness to think no more of it, and, by that means, I kept out the whole crew." D'Espence, liking far less to live at Rome than at Paris, returned to France, and appeared with consequence at the assembly of the states of Orleans in 1560, and at the conference of Poissy in 1561, where he attached himself to the Calvinists, which gave much offence to his popish brethren. He died of the stone at Paris, Oct. 5, 1571, in the sixtieth year of his age. He was one of the most moderate and judicious doctors of the age in which he lived, and with all his attachment to popery, was the declared enemy of all violent measures, and disapproved of persecutions. He was well versed in the sciences, both ecclesiastical and profane. His works are almost all written in Latin, with an elegance scarcely known to the theologians of that period. The principal of them are, 1. "A treatise on Clandestine Marriages;" in which he proves that the sons of distinguished families cannot validly contract marriage, without the consent of their relations. 2. "Commentaries on the Epistles of St. Paul to Timothy and Titus," full of long digressions on the hierarchy and the ecclesiastical discipline. 3. Several con-

troversial tracts, some in Latin and others in French. All his Latin works were collected at Paris in 1619, folio.[1]

ESPERIENTE (PHILIP CALLIMACHUS), an eminent Italian historian, was born at San Geminiano, a village of Tuscany, in 1437. He was of the illustrious family of the Buonaccorsi, which name he changed to that of CALLIMACO or Callimachus, when he had, along with Pomponius Lætus, and other men of learning, established an academy, the members of which adopted Latin or Greek names. The surname of ESPERIENTE, or EXPERIENS, he is supposed to have assumed in allusion to the vicissitudes of his life, but in that case he must have assumed it after he had met with these vicissitudes. It is therefore more reasonable to suppose that he merely meant to infer that all true knowledge is founded on experience. Paul II. having succeeded Pius II. in 1464, did not view Esperiente's academy, and his change of name, in the same favourable light as his predecessor, but fancied he discovered something mysterious and alarming in such a society, and even persecuted the members of it with some severity. Esperiente was therefore obliged to make his escape, and after travelling in various countries, came to Poland in 1473, where he was kindly received by the archbishop of Leopol or Lemberg, and acquired the esteem of Casimir III. king of Poland, who appointed him preceptor to his children, and some time afterwards employed him as his secretary. Acquiring the confidence of the king, who perceived his talents for business, he was entrusted with several important negociations at Constantinople in 1475, and at Vienna and Venice in 1486. In 1488 he had the misfortune to lose his library by an accidental fire. The death of Casimir in 1491, made no difference in his situation, John Albert the successor to the crown, who had been his pupil, admitting him to his confidence, and even to a share of power, which excited the resentment of the natives, who were jealous of the interference of a foreigner and a fugitive; but the virtue and good conduct of Esperiente were superior to the attacks of his adversaries, and he retained his station and favour, with undiminished honour, to the close of his days. He died at Cracow Nov. 1, 1496, and his remains were deposited in a tomb of bronze, with the following inscription: "Philippus Callimachus Experiens,

[1] Moreri.—Niceron, vols. XIII. and XX.—Clement Bibl. Curieuse.

natione Thuscus, vir doctissimus, utriusque fortunæ exemplum imitandum, atque omnis virtutis cultor præcipuus, divi olim Casimiri et Joannis Alberti, Poloniæ regum, secretarius acceptissimus, relictis ingenii, ac rerum a se gestarum, pluribus monumentis, cum summo omnium bonorum mœrore, et regiæ domus, atque hujus reipublicæ incommodo, anno salutis nostræ 1496, calendis Novembris, vita decedens, hic sepultus est."

All his works, of which the following is a correct list, are held in much esteem: 1. "Attila," or, "De Gestis Attilæ," without date, but probably Trevisa, 1489, 4to; reprinted at Haguenau, 1531, 4to, Basil, 1541, 8vo, and inserted in Bonfinius's collection of Latin historians. 2. "Historia de rege Uladislao, seu clade Varnensi," Augsburgh, 1519, 4to. Michael Bruto appears to have been ignorant of this first edition, when he published one from a manuscript, which he entitled "De rebus ab Uladislao Hungariæ et Poloniæ rege gestis ad Casimirum V. libri tres," Cracow, 1582, 4to. He added, however, a very interesting life of Esperiente, which was reprinted at Cracow, 1584, 4to. Paul Jovius preferred this work of Esperiente to any history since the days of Tacitus. It is also printed, with the history of Poland, by Martin Cromer, 1589, and in Bonfidius's collection. 3. "De clade Varnensi epistola," inserted in the second volume of the "Chronicon Turcicum" by Louicerus, Bale, 1556, and Francfort, 1578, folio. 4. "Oratio de Bello Turcis inferendo et historia de his quæ a Venetis tentata sunt, Persis ac Tartaris contra Turcos movendis," Haguenau, 1533, 4to. Among the MSS. he left were some Latin poems, and a history of his travels.[1]

ESPRIT (James), a French moral writer, was born at Beziers in 1611, and entered in 1629 into the oratory, which he quitted five years afterwards to mix again in society; in which, indeed, he possessed all the qualities adapted to please—sense, wit, and the advantages of a good figure. The duke de la Rochefoucault, the chancellor Séguier, and the prince de Conti, gave him unequivocal testimonies of their esteem and friendship. The first introduced him into the circles of fashion; the second obtained for him a pension of 2000 livres and a brevet of

[1] Biog. Universelle in art. Callimachus.—Tiraboschi.—Roscoe's Leo.—Fabr. Med. Lat.—Saxii Onomast.

counsellor of state; the third heaped his favours upon him, and consulted him upon all occasions. Esprit died in 1678, at the age of sixty-seven. He was a member of the French academy, and one of those who shone in the infancy of that society. His works are: 1. "Paraphrases on some of the Psalms," which cannot be read with much pleasure since the appearance of those of Masillon. 2. "The fallacy of Human Virtues," Paris, 1678, 2 vols. 12mo; and Amsterdam, 1716, 8vo, which was intended as a commentary on the Maxims of the duke de la Rochefoucault; but in some places, say his countrymen, it may be compared to the ingenious and lively Horace commented by the heavy Dacier. He cannot, however, be censured for directing his reflections more on persons than on vices—a defect too frequent among modern moralists; and it is to his credit that after having shewn the fallacy of merely human virtues, he concludes all his chapters by proving the reality of the Christian virtues. Louis de Bans has taken from this book, his "Art of knowing mankind."[1]

ESSENIUS (Andrew), a learned and orthodox Dutch divine, was born at Bommel, in the duchy of Guelderland, in February 1618, and after having been instructed in classical learning at home, was sent to Utrecht, where he studied under Antonius Emilius, who was at that time moderator of the university. He then went through a course of philosophy, mathematics, and theology, under the ablest professors, and in 1639 his name was put into the list of students who were candidates for the ministry. The following year he was admitted to his degree of M. A. In 1641 he was appointed pastor of the church of Nederlangbroeck. In 1645 he took his doctor's degree in theology; and in 1651 was chosen minister of the church of Utrecht: two years after, he was appointed joint professor of divinity with Walter de Bruyn, and began his course of lectures, according to the usual mode, by a discourse "De tractatione verbi divini." He died May 18, 1672, and an eulogium was pronounced on him by his quondam fellow-student, John Voetius, as appears by one of Grævius's letters in Burman's "Sylloge," vol. IV. p. 419. His works were, 1. "Triumphus Crucis, sive fides catholica de satisfactione Jesu Christi," Amst. 1649, a work levelled at the Socinian opinions, especially those of Crellius. It

[1] Moreri.—Niceron, vol. XV.

was the reputation of this learned performance which first pointed him out as fit for the professor's chair. 2. "De moralitate Sabbathi," 1658. 3. "Disquisitio de moralitate Sabbathi hebdomadalis," 1665. 4. "Dissertationes de Decalogo et die Sabbathi adversus Abrahamum Heidanum," Utrecht, 1666, 4to. 5. "Vindiciæ quarti præcepti in Decalogo," ibid. 1666, written in answer to Francis Burman, who defended the opinions of Cocceius. 6. "Defensio concilii Theologici Ultrajectini de Canonicatibus, Vicariatibus, &c." 1658, 4to, which was answered by Desmarais, in his "Vindiciæ de Canonicis," printed at Groningen, 1660, 4to. 7. "Systema Theologicum," Utrecht, 1659, 2 vols. 4to, in the preface to which he promises a system of practical divinity. 8. "Synopsis controversiarum Theologicarum, et index locorum totius sacræ Scripturæ," Amst. 1661, and Utrecht thrice reprinted. 9. "Compendium Theologiæ dogmaticum," Utrecht, 1669, and 1685, 8vo. 10. "Apologia pro ministris in Anglia non conformistis." The date of this is not in our authority, but the work must not be mistaken for one with a similar title, supposed by Hickman, mentioned in our account of Durell; (see DURELL). 11. "Dissertatio de subjectione Christi ad legem divinam." 12. "Doctrina de nostra redemptione per meritum Jesu Christi." 13. "Instructio salutaris de Judæis." 14. "Refutatio vere catholica contra pontificios." 15. "Oratio de celsitudine perseverantiæ." 16. "Oratio funebris in obitum Gualteri de Bruyn," Utrecht, 1653. 17. "Oratio funebris in obitum Gisberti Voetii," ibid. 1677, 4to. He published also in Dutch, a treatise on the tribute-money, from Matthew xvii. verse 24, &c. and various theological dissertations written as theses for disputation.[1]

ESSEX. See DEVEREUX.

ESSEX (JAMES), F. S. A. a man whose astonishing knowledge of gothic architecture could only be equalled by his modesty, was the son of a builder and carpenter at Cambridge, where he was born in 1723, and was educated under Mr. Heath, fellow of King's-college, and then master of the college school near the chapel, the perpetual contemplation of which probably inspired him with that taste for and love of our ancient architecture, which so eminently marked the whole of his progress. The

[1] Burman Traject. Eruditum.—Moreri.

repairs and improvements of that celebrated chapel, and of Ely * and Lincoln minsters, planned and conducted by him, will be a lasting monument of his skill, even if the public should never be indulged with his drawings, admeasurements, and observations, on the first of these admirable specimens of that style of building; not to mention his improvements of several colleges in Cambridge, and of Madingley, the seat of sir John Hinde Cotton, bart. in that county, and his repair of the tower of Winchester college chapel, as well as innumerable instances of his friendly assistance. His proposals for publishing the plans and sections of King's-college chapel, in fifteen plates, with remarks and comparisons, may be seen in Gough's Brit. Top. vol. I. p. 237. All that were actually published of his writing were, "Remarks on the antiquity of different modes of brick and stone buildings in England," Archæol. vol. IV. p. 73. "Observations on Lincoln Cathedral," ib. 149, and "On the origin and antiquity of round churches, and of the round church at Cambridge in particular," ib. vol. VI. p. 163, and "On Croyland abbey and bridge," which forms the 22d number of the Bibliotheca Topog. Britann. He was preparing further remarks on the rise and progress of his favourite science in its various parts, which death intercepted. His designs for the new building of Bene't, King's, and Emanuel colleges, Trinity-hall, and the Public Library at Cambridge, were engraved 1739, 1741, 1743, 1748, and 1752. The first of these drew him into a controversy with the historian of that house, who disputed his claim to the design, and obliged him to publish "A letter to his subscribers to the plan and elevation of an intended addition to Corpus Christi college, in Cambridge," Cambridge, 1749, 8vo; which effectually closed the dispute. Mr. Essex had particularly made himself master of the ancient site of Cambridge, his native town. He married the daughter of Mr. Thurl-

* "The upper part of the outward eastern front of Ely cathedral had given way, and hung out of the perpendicular near two feet; but was restored to its first state under the direction of Mr. Essex; who also gave the design for the new roofing over the whole eastern part of the church, lately finished, and contrived with great judgment to strengthen the stone walls which give it support. To the same judicious architect likewise is owing that strength and security which are seen in the whole wood-work of the dome and lantern, which through long inattention were brought into a dangerous condition; the main supporters being rotted, and the whole threatening ruin by its own weight. This dangerous work was taken in hand in 1757, and a complete reparation effected in five years." Bentham's Ely, p. 284.

bourn, bookseller, by whom he left one daughter, who died in 1787, the wife of the rev. John Hammond. Mr. Essex died at Cambridge, Sept. 14, 1784, aged sixty-one, and his widow in 1790.[1]

ESTCOURT (Richard), well known both as an actor and a writer, was born at Tewksbury, in Gloucestershire, in 1668, and received his education at the Latin school of that town; but, having an early inclination for the stage, he stole away from his father's house at fifteen years of age, and joined a travelling company of comedians then at Worcester, where, for fear of being known, he made his first appearance in woman's clothes, in the part of Roxana, in Alexander the Great. But this disguise not sufficiently concealing him, he was obliged to make his escape from a pursuit that was made after him; and, under the appearance of a girl, to proceed with great expedition to Chipping Norton. Here, however, being discovered and overtaken by his pursuers, he was brought back to Tewksbury; and his father, in order to prevent such excursions for the future, soon after carried him up to London, and bound him apprentice to an apothecary in Hatton-garden. From this confinement Mr. Chetwood, who probably might have known him, and perhaps had these particulars from his own mouth, tells us that he broke away, and passed two years in England in an itinerant life; though Jacob, and Whincop after him, say that he set up in business, but, not finding it succeed to his liking, quitted it for the stage. Be this, however, as it will, it is certain that he went over to Ireland, where he met with good success on the stage, from whence he came back to London, and was received in Drury-lane theatre. His first appearance there was in the part of Dominic, the "Spanish Fryar," in which, although in himself but a very middling actor, he established his character by a close imitation of Leigh, who had been very celebrated in it. And indeed, in this and all his other parts, he was mostly indebted for his applause to his powers of mimicry, in which he was inimitable, and which not only at times afforded him opportunities of appearing a much better actor than he really was, and enabling him to copy very exactly several performers of capital merit, whose manner he remembered and assumed, but also by recommending him to a very numerous acquaintance in

[1] Nichols's Bowyer.—Cole's MS Athenæ in Brit. Mus.

private life, secured him an indulgence for faults in his public profession, that he might otherwise, perhaps, never have been pardoned; among which he was remarkable for the gratification of that "pitiful ambition," as Shakspeare justly styles it, and for which he condemns the low comedians of his own time, of imagining he could help his author, and for that reason frequently throwing in additions of his own, which the author not only had never intended, but perhaps would have considered as most opposite to his main intention.

Estcourt, however, as a companion, was perfectly entertaining and agreeable; and sir Richard Steele, in the Spectator, where, as well as in the Tatler, he is often mentioned, records him to have been not only a sprightly wit, but a person of easy and natural politeness. His company was extremely courted by every one, and his mimicry so much admired, that persons of the first quality frequently invited him to their entertainments, in order to divert their friends with his drollery; on which occasions he constantly received very handsome presents for his company. Among others, he was a great favourite with the duke of Marlborough; and at the time the famous beef-steak club was erected, which consisted of the chief wits and greatest men in the kingdom, Mr. Estcourt had the office assigned him of their providore; and as a mark of distinction of that honour, he used, by way of badge, to wear a small gridiron of gold, hung about his neck with a green silk ribband. He quitted the stage some years before his death, which happened in 1713, when he was interred in the parish of St. Paul's, Covent-garden, where his brother comedian, Joe Haines, had been buried a few years before. He left behind him two dramatic pieces; viz. 1. "Fair Example," a comedy, 1706, 4to. 2. "Prunella," an interlude, 4to. The latter of these was only a ridicule on the absurdity of the Italian operas at that time, in which, not only the unnatural circumstance was indulged, of music and harmony attending on all, even the most agitating passions, but also the very words themselves which were to accompany that music, were written in different languages, according as the performers who were to sing them happened to be Italians or English.[1]

[1] Biog. Dramatica.—Tatler and Spectator.—See Indexes to the 8vo edition with notes, 1806.

ESTIUS (William), an eminent Dutch divine of the popish persuasion, was born at Gorcum, in Holland, about 1542, and was a descendant of an illustrious family of the lords of the castle of Est, from whom he took his name. He finished his classical studies under Macropedius, at Utrecht, studied divinity and philosophy at Louvain, and taught these two sciences for ten years at that place. In 1580 he was admitted to his degree of D. D. and some time after was appointed to lecture on divinity at Doway, and was made superior of the seminary of that city, and provost of the church of St. Peter. He was also elected chancellor of the university of Doway, and employed all his time in teaching or writing. Although esteemed highly learned, he was no less distinguished for his modesty and benevolence. He died at Doway Sept. 20, 1613, and was buried in the church of St. Peter. His works are, 1. "Martyrium Edmundi Campiani, societatis Jesu," translated from the French; Louvain, 1582, 8vo; (see Campian). 2. "Historia martyrum Gorcomensium majori numero fratrum minorum," Doway, 1603, 8vo. 3. "Orationes Theologicæ," Doway, 1614, 8vo. 4. "Commentarii in quatuor libros Sententiarum," Doway, 1615, 4 vols. fol. reprinted at Paris, 1638, 3 vols. fol. Dupin says this is one of the best theological works the Roman church can boast, and recommends it to students in divinity. 5. "Annotationes in præcipua difficiliora S. Scripturæ loca," Antwerp, 1621, fol. a work on which a high value appears to have been placed, as it passed through several editions. It resulted from the conferences he held in the seminary of Doway, but, according to Dupin, his observations are rather practical than critical. 6. "In omnes B. Pauli et aliorum apostolorum epistolas Commentaria," Doway, 1614, 2 vols. fol. Dupin praises this as one of the best works of the kind, but it appears that Estius was prevented by death from proceeding farther than 1 John v. and that the rest of the commentary was supplied by Barth. de la Pierre. He wrote also some Latin verses, and an essay "Contra avaritiam scientiæ," censuring the selfishness of learned men who keep their improvements and discoveries to themselves. This is inserted in a work by Francis Vianen of Brussels, entitled "Tractatus triplex de ordine amoris," Louvain, 1685, 8vo.[1]

[1] Dupin.—Foppen Bibl. Belg.—Freheri Theatrum.—Niceron, vol. XXIII. —Moreri.

ESTOILE (Peter de l'), was grand-auditor of the chancery of Paris, and died in 1611, but we have no account of his early life. He left several manuscripts, of which some were published. 1. His "Journal of Henry III." published by the abbé Lenglet du Fresnoy, in 1744, in 5 vols. 8vo, with the addition of several scarce pieces on the League, selected from a multitude of pamphlets, satires, and polemical works, which those turbulent times produced. This journal begins at the month of May 1574, and terminates with the month of August 1589. 2. "Journal of the reign of Henry IV." with historical and political remarks by the abbé Lenglet du Fresnoy, and several other interesting pieces of the same period; but the years 1598, 1599, 1600, and 1601, which are wanting in the journal of l'Estoile, have been supplied by an anonymous author in this edition, in the way of supplements, published for the first time in 1636. The two journals of the grand auditor were published by the messrs. Godefroi, at Cologne, [Brussels]; the first under the title of "Journal of Henry III." 4 vols. 8vo; the second under that of "Memoires pour servir à l'histoire de France," 1719, 2 vols. 8vo, with plates, and as they contain many things omitted in the edition of the abbé du Fresnoy, they are more sought after, and are become more scarce. L'Estoile, in both these journals, seems attached to the parliament, a good citizen, an honest man, and a faithful historian, relating impartially the good and the bad; the good with pleasure, the bad with simplicity. He was well informed in all the particulars of the reign of Henry III. and that of Henry IV.; and he enters into the minutest circumstances. The affairs of government are mixed with those of his family. Deaths, births, the price of provisions, the prevailing distempers, ludicrous or sorrowful events, in short, every thing that makes the subject of conversation, is the object of his journal; and he retracts when he finds himself mistaken, with as good a grace as he confirms what he finds to be true. The author, under an appearance of ease and openness, conceals a turn for sarcasm, and this no doubt recommended his work to numberless readers. The original manuscript of his Journals, in his own hand writing, in 5 folio volumes, was in the library of the abbey of St. Acheul, at Amiens, where it had been deposited by the nephew of the author, but has been lost; which is rather to be regretted, as it contained many curious particulars not in any of the printed editions.[1]

[1] Moreri.—Dict. Hist.

ESTOILE (CLAUDE DE L'), son of the foregoing, is not so noted as his father, though he was one of the five authors employed by cardinal Richelieu in making his bad plays. He was received into the French academy in 1632, and died in 1652, at about the age of fifty-four. Moderately provided with the goods of fortune, but a man of strict honour, he rather chose to quit the capital with a woman of worth but of no fortune, whom he had married, than to beg at the table of a financier, or to be troublesome to his friends. Pelisson says of him, "that he had more genius than learning and knowledge." Yet he had no small knowledge of the laws of the drama, and was a fastidious critic, both in regard to himself and to others. It is said that he caused a young man of Languedoc to die of grief, who came to Paris with a comedy which he fancied to be a chef-d'œuvre, and in which the severe critic pointed out numerous defects. The same thing is related of Claude de Estoile which is told of Malherbe and of Moliere, that he read his works to his maid-servant. He wrote several pieces for the stage, not above mediocrity; some odes that are rather below it; and a few other pieces of poetry that have great merit. His odes are in the "Recueil des Poetes Francois," 1692, 5 vols. 12mo.[1]

ESTOUTEVILLE (WILLIAM D'), cardinal, archbishop of Rouen, was son of John d'Estouteville, of an ancient and illustrious family of Normandy, and born in 1403. He was charged with important commissions during the reigns of Charles VII. and of Louis XI. reformed the university of Paris, and patronized the learned. He was a man of great firmness of character, and a very stern executor of justice. It is said that the Barigel of Rome having caught a thief in the fact, and resolved to put him to death upon the spot, as there was no hangman to be found, he obliged a French priest who happened to be travelling through that place, to execute an office so unworthy of his character. The cardinal being informed of the transaction, and unable to account for it, sent for the Barigel, and caused him immediately to be hanged at a window of his house. Being a zealous partisan for the pragmatic sanction, he called an assembly of bishops at Bourges, to discuss the means for a strict observance of that regulation, and measures were adopted for that end, notwithstanding the remonstrances

[1] Moreri.—Dict. Hist.

of the deputies of the church of Bourdeaux and Peter their archbishop, in favour of the pope, to whom they were desirous of leaving a plenary power. D'Estouteville died at Rome, being dean of the cardinals, the 22d of December, 1483, at the age of eighty. Besides the archbishopric of Rouen, he possessed six bishoprics in France, and in Italy four abbeys and three grand priories; but he employed the greater part of the revenues in the decoration of the churches of which he had the care, and in relieving the poor. It was he who completed the castle of Gaillon, one of the finest pieces of architecture of the sixteenth century, which had been begun by the cardinal George D'Amboise.[1]

ESTRADES (Godfrey, Count d'), marshal of France, and viceroy of America, was born at Agen, in 1627, and served a long time in Holland, under prince Maurice, with whom he acted as agent of France, and proved at once a good general and an able negociator. Being appointed ambassador extraordinary to England, in 1661, he had an affront offered to him there, Oct. 10 of that year, by the baron de Vatteville, ambassador from Spain, which his sovereign not only disavowed, but issued orders to his ministers at foreign courts, not to contest with the ambassadors of France in any public ceremonies. Count d'Estrades having negotiated in 1662 the sale of Dunkirk, was commissioned to receive that town from the hands of the English. Though Charles II. had signed the treaty, the parliament strongly opposed its execution, and the English garrison refused to evacuate the place. But the count d'Estrades (according to the French historian's account) judiciously distributed considerable sums of money; and the governor and the garrison embarked for London. On their passage they met the packet conveying to them the order of parliament not to surrender Dunkirk to the French; but the affair was already settled, owing to the active and ingenious address of d'Estrades. Being returned to Paris, he was dispatched again to London, in 1666, in quality of ambassador extraordinary; and the year following went over to Holland, invested with similar powers, and there concluded the treaty of Breda. He distinguished himself not less in 1673, when sent ambassador extraordinary to the conferences of Nimeguen for

[1] Moreri.—Dict. Hist.

the general peace. He died the 26th of February, 1686, at the age of seventy-nine. He had been appointed two years before, governor to the duke of Chartres, and superintendant of his finances. The negociations of the count d'Estrades were printed at the Hague, 1742, in 9 vols. 12mo, which is merely an extract from the originals, which form 22 vols. folio, the thinnest of which is of 900 pages. John Aymon published some of them at Amsterdam, in 1709, 12mo.[1]

ESTREES (JOHN D'), grand-master of the artillery of France, was born in 1486, of a distinguished and ancient family, and died in 1567, at the age of eighty-one. He was at first page to queen Anne of Brittany, and afterwards performed great services to the kings Francis I. and Henry II. being the first who put the French artillery on a respectable footing. He signalized himself at the taking of Calais in 1558, and on several other occasions gave eminent proofs of sagacity and courage. He is also said to have been the first gentleman of Picardy who embraced the protestant religion. Brantome, in his Capitaines François, says, "that M. d'Estrées was one of the worthy men of his rank, without offence to others, and the most intrepid in trenches and batteries; for he went to them holding up his head, as if it had been to a hunting party in the fields; and the greatest part of the time he went on horseback, mounted on a great German hack, above twenty years old, and as intrepid as his master; for as to cannonades and arquebusades that were fired in the trench, neither the one nor the other ever lowered their heads for them; and he shewed himself half the body high above the trench, for he was tall and conspicuous as well as his horse. He was the ablest man in the world in knowing the fittest spots for erecting a local battery, and in directing it best; accordingly, he was one of the confidents that mons. de Guise wished to have about him for making conquests and taking towns, as he did at Calais. It was he who the first provided us with those fine founderies of artillery which we make use of to this day; and even of our cannon, which do not fear being fired a hundred times one after the other, as I may say, without bursting, without splitting, without breaking, as he proved in one before the king, when the first essay was made; but we do not choose to cram them

[1] Moreri.—Marchand.—Dict. Hist.

in this manner, for we spare goodness as much as we can. Before this mode of casting, our cannons were not near so good, but a hundred times more fragile, and requiring to be very often refreshed with vinegar, which occasioned much more trouble. He was of a very large person, a fine and venerable old man, with a beard that reached down very low, and seemed to have been his old comrade in war in the days of yore, which he had all along made his profession, and where he learned to be somewhat cruel."[1]

ESTREES (FRANCIS ANNIBAL D'), duke, peer, and marshal of France, son of the subject of the preceding article, was born in the year 1573. At first he embraced the ecclesiastical state, and king Henry IV. appointed him to the bishopric of Laon; but he quitted the church to take up the profession of arms. He signalized himself on several occasions, brought succours to the duke of Mantua in 1626, took Treves, and distinguished himself no less by his sagacity than by his valour. Being appointed in 1636 ambassador extraordinary to Rome, he honourably executed that office in supporting the glory and interests of the crown, but not with the prudence requisite in such an office; and his rudeness and sallies of temper so involved him in differences with Urban VIII. and his nephews, that it was found necessary to recall him; which he much resented, and refused to appear at court to give an account of his conduct. He died at Paris the 5th of May, 1670, in his ninety-eighth year. The marshal d'Estrées was more calculated for serving the king at the head of his troops, than in intricate negociations. Not content with making his character respected, he would make his person feared. He was brother of the fair Gabriel d'Estrées, whose history is given in a subsequent article. He was the author of, 1. "Memoirs of the regency of Mary de Medicis," the best edition of which is that of Paris, 1666, 12mo, which has a preliminary epistle by Pierre le Moine. 2. Relation of the siege of Mantua, in 1630; and another of the Conclave in which Gregory XV. was elected in 1621. In these different works, although the style, that of a man more accustomed to weild the sword than the pen, is incorrect, there reigns an air of truth which disposes the reader to think favourably of the integrity of the author.[2]

[1] Moreri.—Dict. Hist. [2] Ibid.

ESTREES (CÆSAR D'), cardinal, abbot of St. Germain-des-Prés, son of the preceding, was born in 1628, and raised to the see of Laon in 1653, after having received the doctor's hood of Sorbonne. The king made choice of him, not long after, as mediator between the pope's nuncio and the four bishops of Aleth, of Beauvois, of Pamiers, and of Angers, and he had so far the art of conciliating the most opposite tempers, as to effect a short-lived peace to the church of France. He went afterwards to Bavaria, by the appointment of Louis XIV. to negociate the marriage of the dauphin with the electoral princess, and to transact other affairs of importance; and afterwards he went to Rome, where he asserted the rights of France during the disputes about the regale, and was charged with all the business of the court, after the death of the duke his brother, in 1689. He reconciled the disputes of the clergy with Rome, and had a great share in the elections of popes Alexander VIII. Innocent XII. and of Clement XI. When Philip V. set out to take possession of the throne of Spain, the cardinal d'Estrées received orders to attend him, to be one of the ministry of that prince. He returned to France in 1703, and died in his abbey the 18th of December 1714, at the age of eighty-seven. The cardinal d'Estrées was well-versed in the affairs both of church and state. With a comprehensive genius, he possessed agreeable and polite manners, an amiable talent in conversation, a great equality of temper, a love for literature, and was charitable to the poor. If he was not always successful in his negociations, it was neither the fault of his understanding nor of his prudence. He wrote, 1. "L'Europe vivante et mourante," Brussels (for Paris), 1759, 24mo. 2. "Replique, au nom de M. Desgrouais, a la lettre de l'abbe Desfontaines, inserée dans le 6e vol. des Jugemens de M. Burlon de La Busbaquerie," Avignon, 1745, 12mo.[1]

ESTREES (GABRIELLE D'), sister of François Annibal d'Estrées, was endowed from her birth with all the gifts and graces of nature. Henry IV. who saw her for the first time in 1591, at the château de Coeuvres, where she lived with her father, was so smitten with her figure and wit, that he resolved to take her to be his favourite mistress. In order to obtain an interview, he disguised himself one day like a countryman, passed through the enemy's guards,

[1] Moreri.—Dict. Hist.

and pursued his way at the imminent hazard of his life. Gabrielle, who was fond of the duke de Bellegard, the master of the horse, hesitated at first to comply with the ardent affection of the king; but the elevation of her father and of her brother, the sincere attachment of Henry, his affable and obliging manners, at length prevailed on her. In order that he might visit her more freely, Henry made her marry Nicholas d'Amerval, lord of Liancourt, with whom she never cohabited. Henry loved her to so violent a degree, that though he was married, he was determined to make her his wife. It was in this view that Gabrielle engaged her fond lover to take up the Roman catholic religion, to enable him to obtain from the pope a bull to dissolve his marriage with Marguerite de Valois, and united her utmost efforts with those of Henry IV. to remove the obstacles that prevented their union; but these schemes were defeated by her sudden death, April 10, 1599. It is pretended that she was poisoned by the rich financier Zamet: she died, however, in dreadful convulsions, and on the day following her death, her face was so disfigured, that it was impossible to be known. Of all the mistresses of Henry, he was most attached to this woman, whom he made duchess of Beaufort, and at her death put on mourning, as if she had been a princess of the blood, yet she had not so entire a sway over his heart as to alienate him from his ministers that were not agreeable to her; much less to make him dismiss them. She took occasion to say to him one day on the subject of Sully, with whom she was displeased: "I had rather die, than live under the shame of seeing a footman upheld against me, who bear the title of mistress." "Pardieu, madame," said Henry, "this is too much; and I plainly perceive that you have been put upon this frolic as an attempt to make me turn away a servant whom I cannot do without. But I will not comply; and, that you may set your heart at rest, and not shew your peevish airs against my will, I declare to you, that if I were reduced to the necessity of parting with one or the other, I could better do without ten mistresses like you than one servant like him*." During

* This trait of the two personages is so extremely characteristic in the original, that we cannot refuse it a place.—"Elle lui disoit un jour au sujet de Sully, dont elle etoit mécontente, 'J'aime mieux mourir que de vivre avec cette vergogne, de voir soutenir un valet contre moi, qui porte le titre de maîtresse.'—'Pardieu, Madame,' lui répondit Henri, 'c'est trop; & je

one of the festivities that Henry occasionally gave to Gabrielle, dispatches were brought him that the Spaniards had taken possession of Amiens. "This stroke is from heaven," said he, "I have been long enough acting the king of France; it is time to shew myself king of Navarre;" and then turning to d'Estrées, who, like him, was dressed out for the occasion, and who had burst into tears, he said to her: "My mistress, we must quit our arms and mount on horseback, to engage in another sort of war." The same day he got together some troops; and, laying aside the lover, assumed the hero, and marched towards Amiens. Henry IV. had three children by her; Cæsar duke of Vendôme, Alexander, and Henrietta, who married the marquis d'Elbœuf.[1]

ESTREES (VICTOR MARIE D'), born in 1660, succeeded John, count d'Estrées, his father, in the post of vice-admiral of France, which he filled with great reputation in the maritime parts of the Levant. He bombarded Barcelona and Alicant in 1691, and commanded in 1697 the fleet at the siege of Barcelona; being appointed in 1701 lieutenant-general of the naval forces of Spain by Philip V. a station which he held together with that of vice-admiral of France, and thus had the command of the Spanish and French fleets. Two years afterwards, in 1703, he was made marshal of France, and took the name of maréchal des Cœuvres. This dignity was followed by those of grandee of Spain, and knight of the golden fleece; all which he merited by his heroic but prudent courage. Though the abbé de St. Pierre describes him as a man of a capricious temper, he had an excellent disposition, and was capable of strong attachments. The French academy, that of sciences, and that of inscriptions, admitted him of their societies. Amidst the tumultuous occupations of war, he never forgot the cultivation of letters. He died at Paris, Dec, 28, 1737, in the seventy-seventh year of his age, equally lamented by the citizen, the scholar, and the philosopher. He left no issue by his wife, Lucia Felicia de Noailles.[2]

vois bien qu'on vous a dressée à ce badinage, pour essayer de me faire chasser un serviteur duquel je ne puis me passer. Mais je n'en ferai rien; & afin que vous en teniez votre cœur en repos, et ne fassiez plus l'accariâtre contre ma volonté, je vous déclare, que si j'étois réduit en cette nécessité de perdre l'un ou l'autre, je me passerois mieux de dix maîtresses comme vous, que d'un serviteur comme lui'."

[1] Dict. Hist.

[2] Ibid.

ESTREES (Louis Cæsar, Duke d'), marshal of France, and minister of state, was born at Paris, July 1, 1695, the son of François Michel le Tellier de Courtanvaux, captain-colonel of the Cent-Suisses, son of the marquis de Louvois and Marie Anne Catherine d'Estrées, daughter of John count d'Estrées, vice-admiral and marshal of France. He first bore arms in the short war which the duke of Orleans, regent, declared against Spain, and served under the command of the maréchal de Berwick. Having attained by his services the rank of field-marshal and inspector-general of cavalry, he signalized himself in the war of 1741. The blockade of Egra, the passage of the Meine at Selingstadt, the battle of Fontenoi, the siege of Mons, that of Charleroi, &c. were among the exploits in which he was concerned. He had the greatest share in the victory of Laufeldt; and marshal Saxe, an excellent judge of military merit, trusted him on various occasions with the most critical manœuvres. On the breaking out of the war in 1756, Louis XV. who had promoted him to the rank of marshal of France, Feb. 24, 1757, appointed him to the command of the army in Germany, consisting of upwards of 100,000 men. He set out in the beginning of spring, after having shewn the monarch the plan of operations. "At the beginning of July," said he, "I shall have pushed the enemy beyond the Weser, and shall be ready to penetrate into the electorate of Hanover;" and, not content with effecting this, he gave battle to the duke of Cumberland at Hastembeck, the 26th of July; after this, he was replaced by marshal Richelieu, who profited by the advantages that had been gained, to obtain the capitulation of Closterseven, by which the Hanoverians engaged to remain neuter during the rest of the war. Marshal d'Estrées, recalled by intrigues at court, and sent to Giessen, after the battle of Minden, took no share in the command, but contented himself with giving useful advice to M. de Contades. He obtained the brevet of duke in 1763, and he died the 2d of January, 1771, at the age of seventy-six. Marshal d'Estrées left no children.[1]

ETHELBERT, king of Kent, and the first Christian king among the Anglo-Saxons, succeeded to the throne about the year 560. He began his reign, in order to revive the reputation of his family, by making war upon the

[1] Dict. Hist.

king of Wessex, by whom he was twice defeated, though he was afterwards triumphant, and acquired the complete ascendancy over Wessex and the other states, except Northumberland, and reduced them to the condition of his tributaries or dependants. In the reign of Ethelbert, Christianity was introduced into England. The king had married Bertha, daughter of the king of Paris, who, being a Christian, had stipulated for the free exercise of her religion, and had carried over in her train a French bishop. So exemplary in every respect were her life and conduct, that she inspired the king and his court with a high respect for her person, and for the religion by which she appeared to be influenced. The pope, taking advantage of this circumstance, sent a mission of forty monks, at the head of whom was Augustin, to preach the gospel in the island. They landed in Kent, in the year 597, and were well and hospitably received by Ethelbert, who assigned them habitations in the isle of Thanet. A conference was held, and the king took time to consider of the new doctrines propounded to him; and in the mean while gave them full liberty to preach to his subjects. Numbers were converted, and at length the king submitted to a public baptism. (See Augustine). Christianity proved the means of promoting knowledge and civilization in this island; and the king, with the consent of his states, enacted a body of laws, which was the first written code promulgated by the northern conquerors. Ethelbert died in the year 616, and left his crown, after a reign of fifty years, to his son Edbald.[1]

ETHEREGE (George), a celebrated wit and comic writer in the reigns of king Charles II. and king James II. is said to have been descended of an ancient family in Oxfordshire, or allied to it. He was born about 1636, not very distant from London, it is believed, as some of his nearest relations appear to have been settled not far from this metropolis. It is thought he was partly educated at the university of Cambridge, but travelled into France, and perhaps Flanders also, in his younger years. At his return, he studied for a while the municipal laws at one of the inns of court in London; but the polite company he kept, and his own natural talents, inclining him rather to court the favour of the muses and cultivate the belles lettres, he produced his first dramatic performance in 1664, entitled "The Comical Revenge; or, Love in a tub," which

[1] Hist. of England.

brought him acquainted, as he himself informs us, with Charles afterwards earl of Dorset, to whom it is dedicated. Its fame also, with his lively humour, engaging conversation, and refined taste in the fashionable gallantries of the town, soon established him in the societies, and rendered him the delight of those leading wits among the quality and gentry of chief rank and distinction, who made pleasure the chief business of their lives, and rendered that reign the most dissolute of any in our history; such as George Villiers duke of Bucks, John Wilmot earl of Rochester, sir Car Scroop, sir Charles Sedley, Henry Savile, &c. Encouraged by his first success, he brought another comedy upon the stage, in 1668, entitled "She would if she could," which gained him no less applause, and it was supposed he would now make the stage his principal pursuit, but whether from indolence, or his pleasurable engagements, there was an interval of above seven years before the appearance of his next and last dramatic production, entitled "The Man of Mode; or, Sir Fopling Flutter." It is dedicated by him to the duchess of York, who then was Mary, the daughter of the duke of Modena; in the service of which duchess our author, as he says in his said dedication, then was. This play still exalted his reputation, even above what both the former had done; he having therein, as perhaps he had also partly set himself some example in the others before, shadowed forth (but somewhat disguisedly) some of his noted acquaintance and contemporaries, who were known, or thought to be so, by his said draughts of them, to many of the audience; and this rendered the play very popular. In the famous poem written by the lord Rochester, after the example of sir John Suckling's upon the like subject, Apollo finds some plausible pretence of exception to the claim of every poetical candidate for the laurel crown; therefore our poet, by the scheme or drift of it, could escape no less disappointment than the rest: yet his lordship, to do him ample justice, has sufficiently shewed his merits to it, in every thing but his perseverance to exert them; which, after having first of all discarded Mr. Dryden, he next expresses thus:

"This reverend author was no sooner set by,
But Apollo had got gentle George in his eye;
And frankly confess'd, of all men that writ,
There's none had more fancy, sense, judgment, or wit:
But i' th' crying sin idleness he was so harden'd,
That his long seven years' silence is not to be pardon'd."

Which shews that the poem in which these lines are written was just before the publication of our author's last comedy. Sir George was addicted to great extravagances; being too free of his purse in gaming, and of his constitution with women and wine; which embarrassed his fortune, impaired his health, and exposed him to many reflections. Gildon says, that for marrying a fortune he was knighted; but it is said in a poem of those times, which never was printed (MS collection of satires, in the Harleian collection), that, to make some reparation of his circumstances, he courted a rich old widow; whose ambition was such, that she would not marry him unless he could make her a lady; which he was forced by the purchase of knighthood to do. This was probably about 1683. We hear not of any issue he had by this lady; but he cohabited, whether before or after this said marriage is not known, for some time with Mrs. Barry, the actress, and had a daughter by her; on whom he settled five or six thousand pounds; but she died young. From the same intelligence we have also learnt, that sir George was, in his person, a fair, slender, genteel man; but spoiled his countenance with drinking, and other habits of intemperance; and, in his deportment, very affable and courteous, of a sprightly and generous temper; which, with his free, lively, and natural vein of writing, acquired him the general character of *Gentle George* and *Easy Etherege*; in respect to which qualities we may often find him compared with sir Charles Sedley. His courtly address, and other accomplishments, won him the favour of the duchess of York, afterwards, when king James was crowned, his queen; by whose interest and recommendation he was sent ambassador abroad. In a certain pasquil that was written upon him, it is intimated as if he was sent upon some embassy to Turkey. Gildon says, that, being in particular esteem with king James's consort, he was sent envoy to Hamburgh; but it is in several books evident, that he was, in that reign, a minister at Ratisbon; at least from 1686 to the time that his majesty left this kingdom, if not later; and this appears also from his own letters which he wrote thence; some to the earl of Middleton, in verse; to one of which his lordship engaged Mr. Dryden to return a poetical answer, in which he invites sir George to write another play; and, to keep him in countenance for his having been so dilatory in his last, reminds him how

long the comedy, or farce, of the "Rehearsal" had been hatching, by the duke of Buckingham, before it appeared: but we meet with nothing more of our author's writing for the stage. There are extant some other letters of his in prose, which were written also from Ratisbon; two of which he sent to the duke of Buckingham when he was in his recess. As for his other compositions, such as have been printed, they consist, for the greatest part, of little airy sonnets, lampoons, and panegyrics, of no great poetical merit, although suited to the gay and careless taste of the times. All that we have met with, of his prose, is a short piece, entitled "An Account of the rejoycing at the diet of Ratisbonne, performed by sir George Etherege, knight, residing there from his majesty of Great Britain; upon occasion of the birth of the prince of Wales. In a letter from himself." Printed in the Savoy, 1688. How far beyond this or the next year he lived, the writers on our poets, who have spoken of him, have been, as in many other particulars of his life, so in the time when he died, very deficient. In Gildon's short and imperfect account of him, it is said, that after the revolution he went for France to his master, and died there, or very soon after his arrival thence in England. But there was a report, that sir George came to an untimely death by an unlucky accident at Ratisbon; for, after having treated some company with a liberal entertainment at his house there, in which having perhaps taken his glass too freely, and being, through his great complaisance, too forward in waiting on some of his guests at their departure, flushed as he was, he tumbled down the stairs and broke his neck.—Sir George had a brother, who lived and died at Westminster; he had been a great courtier, yet a man of such strict honour, that he was esteemed a reputation to the family. He had been twice married, and by his first wife had a son; a little man, of a brave spirit, who inherited the honourable principles of his father. He was a colonel in king William's wars; was near him in one of the most dangerous battles in Flanders, probably it was the battle of Landen in 1693, when his majesty was wounded, and the colonel both lost his right eye, and received a contusion on his side. He was offered, in queen Anne's reign, twenty-two hundred pounds for his commission, but refused to live at home in peace when his country was at war. This colonel Etherege died at Ealing in Middlesex, about the third or fourth

year of king George I. and was buried in Kensington church, near the altar; where there is a tombstone over his vault, in which were also buried his wife, son, and sister. That son was graciously received at court by queen Anne; and, soon after his father returned from the wars in Flanders under the duke of Marlborough, she gave him an ensign's commission, intending farther to promote him, in reward of his father's service; but he died a youth: and the sister married Mr. Hill of Feversham in Kent; but we hear not of any male issue surviving. The editors of the Biographia Dramatica observe, that, as a writer, sir George Etherege was certainly born a poet, and appears to have been possessed of a genius, the vivacity of which had little cultivation; for there are no proofs of his having been a scholar. Though the "Comical Revenge" succeeded very well upon the stage, and met with general approbation for a considerable time, it is now justly laid aside on account of its immorality. This is the case, likewise, with regard to sir George's other plays. Of the "She would if she could," the critic Dennis says, that though it was esteemed by men of sense for the trueness of some of its characters, and the purity, freeness, and easy grace of its dialogue, yet, on its first appearance, it was *barbarously* treated by the audience. If the auditors were offended with the licentiousness of the comedy, their *barbarity* did them honour; but it is probable that, at that period, they were influenced by some other consideration. Exclusively of its loose tendency, the play is pronounced to be undoubtedly a very good one; and it was esteemed as one of the first rank at the time in which it was written. However, Shadwell's encomium upon it will be judged to be too extravagant.

But the production of sir George Etherege which has been most applauded, and on which his reputation has been principally founded, is his "Man of Mode, or sir Fopling Flutter." "This," says the Biographia Dramatica, "is an admirable play. The characters in it are strongly marked, the plot agreeably conducted, and the dialogue truly polite and elegant. The character of Dorimant is, perhaps, the only completely fine gentleman that has ever yet been brought on the English stage; at the same time, that in that of sir Fopling may be traced the groundwork of almost all the Foppingtons and petit-maîtres which appeared in the succeeding comedies of that period."

In another part of the Biographia Dramatica it is asserted, that "The Man of Mode" is, perhaps, the most elegant comedy, and contains more of the real manners of high life, than any one with which the English stage was ever adorned. That the play exhibits a spirited representation of what were then living characters is not denied; but, to the praises which are so generally and indiscriminately given of it, we must be permitted to oppose the censures of sir Richard Steele, in the sixty-fifth number of the Spectator.

In Spence's anecdotes we learn that sir George was himself a great fop, and exactly his own sir Fopling Flutter, but that he designed Dorimant for his own picture.[1]

ETHRYG (George), or Etheridge, or, as in Latin he writes himself, Edrycus, probably an ancestor of the preceding, was born at Thame in Oxfordshire, and admitted of Corpus Christi college, Oxford, in 1534; of which he was made probationer fellow in 1539. In 1543 he was licensed to proceed in arts; and, two years after, admitted to read any of the books of Hippocrates's aphorisms. At length, being esteemed an excellent Grecian, he was made the king's professor of that language about 1553, and so continued till some time after Elizabeth came to the crown, when, on account of his joining in the persecution of the protestants in Mary's reign, was forced to leave it. He practised medicine with great success in Oxford, where he mostly lived; and also took under his care the sons of many popish gentlemen, to be instructed in the several arts and sciences; among whom was William Gifford, afterwards archbishop of Rheims. He was reckoned a very sincere man, and adhered to the last to the catholic religion, though he suffered exceedingly by it. Wood tells us, that he was living an ancient man in 1588; but does not know when he died. He was a great mathematician, skilled in vocal and instrumental music, eminent for his knowledge of the Greek and Hebrew languages, a poet, and, above all, a physician. There are musical compositions and Latin poems of his still extant in manuscript. In manuscript also he presented to queen Elizabeth, when she was at Oxford in 1566, "Acta Henrici Octavi, carmine Græco." He also turned the psalms into a short form of

[1] Biog. Brit.—Biog. Dram.—Nichols's Poems.—Tatler and Spectator, with notes, edit. 1806, 8vo.

Hebrew verse; and translated the works of Justin Martyr into Latin. In 1588 was published by him in 8vo, "Hypomnemata quædam in aliquot libros Pauli Æginetæ, seu observationes medicamentorum qui hac ætate in usu sunt." The antiquary Leland was his intimate friend, and in his life-time celebrated his praises in these lines:

"Scripsisti, juvenis, multa cum laude libellos,
Qui regi eximie perplacuere meo." [1]

ETIENNE. See STEPHENS.

ETTMULLER (MICHAEL), a physician, was born at Leipsic, May 26, 1644, and studied there and at Wittemberg. He took his master's degree at Leipsic in 1662, travelled for two years in Italy, France, England, and Holland; on his return was admitted M. D. at Leipsic in 1666, where he assiduously read and disputed, was appointed in 1676 assessor of the faculty, and afterwards, in 1681, ordinary professor of botany, and extraordinary professor of surgery and anatomy. He wrote, 1. "Synopsis collegii institutionum medicarum." 2. "Institutiones medicæ." 3. "Collegium chymicum." 4. "Collegium pharmaceuticum." 5. "De præscribendis formulis." 6. "Collegium practicum doctrinale." 7. "Tract. de morborum curationibus." 8. "Fundamenta medicinæ vera." 9. Chymia rationalis & experimentalis curiosa; which last was published by John Ephraim Aussfeldt, Leyden, 1684, 4to. 10. "Dissertationes de corpulentia nimia," and many other topics, which were published together in 1708, at Francfort on the Mayne, by his son Dr. Michael Ernest Ettmuller, and also in 1729 at Naples by professor Cyrillo, in 5 vols. folio, with annotations, and are highly esteemed not only in Germany but over all Europe. He fell ill, after an unsuccessful chemical operation, and died in the prime of life, March 9, 1683. [2]

ETTMULLER (MICHAEL ERNEST), a physician, son of the preceding, was born at Leipsic, Aug. 26, 1673. In 1692 he entered of the academy at Wittemberg, and in 1694 removed to Leipsic, where he took his master's degree, after which he set out on a tour through England, Holland, and Germany, and took the degree of M. D. at Leipsic, in 1697. In 1702, he was made professor extraordinary of medicine, and member of the imperial acade-

[1] Ath. Ox. vol. I.—Warton's History of Poetry, vol. III. p. 284.—Dodd's Church History, vol. I.

[2] Moreri.—Manget.—Haller Bibl. Med. Pract.

my Naturæ Curiosorum; in 1706 extraordinary professor of anatomy and surgery, and physician to the Lazaretto at Leipsic; in 1710 assessor of the medicinal faculty; in 1719 professor of physiology in ordinary; in 1724 professor of pathology of the academy decemvir, and collegiate of the grand ducal college; and in 1730, director of the imperial academy of Naturæ Curiosorum. He died Sept. 25th, 1733. He published his father's works, with a preface, and wrote various dissertations on medical subjects, and contributed various papers to the "Acta Eruditorum," and to the collections of the "Naturæ Curiosorum."[1]

EUBULIDES, of Miletus, a philosopher of the Megaric school, who flourished about the 105th olympiad, or the year 360 B. C. was the disciple and successor of Euclid, and a strenuous opponent of Aristotle, whose writings and character he took every occasion of censuring and calumniating. He is most remarkable, however, for having introduced new subtleties into the art of disputation, several of which, though often mentioned as proofs of great ingenuity, deserve only to be remembered as examples of egregious trifling. Of these sophistical modes of reasoning, called by Aristotle *Eristic* syllogisms, the following may suffice: 1. Of the sophism, called from the example, *The Lying*: "if when you speak the truth, you say you lie, you lie; but you say you lie, when you speak the truth; therefore, in speaking the truth, you lie." 2. *The Occult*, "Do you know your father? Yes. Do you know this man who is veiled? No. Then you do not know your father; for it is your father who is veiled." 3. *Sorites*, "Is one grain a heap? No. Two grains? No. Three grains? No. Go on, adding one by one; and, if one grain be not a heap, it will be impossible to say, what number of grains make a heap." 4. *The Horned*. "You have what you have not lost; you have not lost horns; therefore you have horns." In such high repute were these silly inventions for perplexing plain truth, that Chrysippus wrote six books upon the first of these sophisms; and Philetas, a Choan, died of a consumption which he contracted by the close study which he bestowed upon it.[2]

EUCHERIUS, archbishop of Lyons, of the fifth century, was of an illustrious family, and so reputed for his piety that he was afterwards sainted. He retired with his

[1] Moreri.—Haller.

[2] Brucker.—Stanley's Hist.—Dion. Laertius.

sons Salonius and Veranius into the solitude of Lérins, after having distributed a part of his property among the poor, and divided the other part between his daughters. After some time he quitted the isle of Lérins, where the fame of his virtues brought him much applause, and went over to that of Léro, at present called St. Marguerite. It was not till after repeated solicitations that he was prevailed upon to leave this desert for the see of Lyons, which dignity he accepted about the year 434. In this capacity he assisted at the first council of Orange in the year 441, where he acquired much reputation for his judicious speeches. He died about the year 454. History has not handed down to us the events of his episcopate: but Claudian Mamertius informs us, that Eucherius frequently held conferences at Lyons, in which he gave proofs of his learning and judgment, that he often preached, and always with success, and that he was accounted the greatest prelate of his age. He wrote several books in the ascetic taste of the times. 1. "In praise of the desert," addressed to St. Hilary; in which, it must be owned, he paints that of Lérins in very pleasing colours, and the style is in general elegant. 2. A tract "On the contempt of the world;" translated into French by Arnaud d'Andilly, as well as the former, 1672, 12mo. They are both in the form of letters; the latter addressed to his kinsman Valerian. 3. "On spiritual formularies;" for the use of Veranius, one of his sons. 4. "The history of St. Maurice aud the Martyrs of the Thebaic legion." All these are in the Bibliotheca Patrum. His two sons, Salonius and Veranius, were bishops even during the life-time of their father.[1]

EUCLID, an eminent philosopher, who flourished in the 97th olympiad, about 390 B. C. was the founder of the Megaric sect, which was so called from Megara, where he was born. He was endued by nature with a subtle and penetrating genius, and applied himself early to the study of philosophy. The writings of Parmenides first taught him the art of disputation. Hearing of the fame of Socrates, Euclid removed from Megara to Athens, where he long remained a constant hearer, and zealous disciple, of that philosopher; and such was his regard for him, that, when, in consequence of the enmity which subsisted between the Athenians and Megarians, a decree was passed by the for-

[1] Cave, vol. I.—Dupin.—Moreri.—Saxii Onomasticon.

mer, that any inhabitant of Megara, who should be seen in Athens should forfeit his life, he frequently came to Athens by night, from the distance of about twenty miles, concealed in a long female cloak and veil, to visit his master. But as his natural propensity to disputation was not sufficiently gratified in the tranquil method of philosophising adopted by Socrates, he frequently engaged in the business and disputes of the civil courts, at which Socrates, who despised forensic contests, expressed some dissatisfaction. This probably was the occasion of a separation between Euclid and his master; for we find him, after this time, at the head of a school in Megara, in which his chief employment was, to teach the art of disputation, which he did with so much vehemence, that Timon said, Euclid had carried the madness of contention from Athens to Megara. He was, however, at times sufficiently master of his temper, as appears from his reply to his brother, who in a quarrel had said, "Let me perish if I be not revenged on you:" "and let *me* perish," returned Euclid, "if I do not subdue your resentment by forbearance, and make you love me as much as ever." In disputation, Euclid was averse to the analogical method of reasoning, and judged, that legitimate argumentation consists in deducing fair conclusions from acknowledged premises. He held, that there is one supreme good, which he called by the different names of Intelligence, Providence, God; and that evil, considered as an opposite principle to the sovereign good, has no physical existence. The supreme good he defined to be that which is always the same. Good he therefore considered abstractedly, as residing in the Deity, and he seems to have maintained, that all things which exist are good by their participation of the first good, and that in the nature of things there is no real evil. When Euclid was asked his opinion concerning the gods, he replied, "I know nothing more of them than this: that they hate inquisitive persons," an answer which at that time, and remembering the fate of Socrates, shows his prudence at least.[1]

EUCLID, the celebrated mathematician, according to the account of Pappus and Proclus, was born at Alexandria, in Egypt, where he flourished and taught mathematics, with great applause, under the reign of Ptolemy

[1] Gen. Dict.—Brucker.—Stanley's Hist.—Diogenes Laertius.

Lagos, about 280 years before Christ. And here, from his time till the conquest of Alexandria by the Saracens, all the eminent mathematicians were either born, or studied; and it is to Euclid, and his scholars, we are beholden for Eratosthenes, Archimedes, Apollonius, Ptolemy, Theon, &c. &c. He reduced into regularity and order all the fundamental principles of pure mathematics, which had been delivered down by Thales, Pythagoras, Eudoxus, and other mathematicians before him, and added many others of his own discovering: on which account it is said he was the first who reduced arithmetic and geometry into the form of a science. He likewise applied himself to the study of mixed mathematics, particularly to astronomy and optics. His works, as we learn from Pappus and Proclus, are the Elements, Data, Introduction to Harmony, Phenomena, Optics, Catoptrics, a Treatise of the Division of Superficies, Porisms, Loci ad Superficiem, Fallacies, and four books of Conics. The most celebrated of these, is the Elements of Geometry, first published at Basil, 1533, by Simon Grynæus, of which there have been numberless editions, in all languages; and a fine edition of all his works was printed in 1703, by Dr. David Gregory, Savilian professor of astronomy at Oxford, which is the most complete, and is illustrated by the notes of sir Henry Savile, and dissertations and discussions on the authenticity of the several pieces attributed to Euclid.

The Elements, as commonly published, consist of 15 books, of which the two last it is suspected are not Euclid's, but a comment of Hypsicles of Alexandria, who lived 200 years after Euclid. They are divided into three parts, viz. the Contemplation of Superficies, Numbers, and Solids: the first 4 books treat of planes only; the 5th of the proportions of magnitudes in general; the 6th of the proportion of plane figures; the 7th, 8th, and 9th give us the fundamental properties of numbers; the 10th contains the theory of commensurable and incommensurable lines and spaces; the 11th, 12th, 13th, 14th, and 15th, treat of the doctrine of solids. There can be no doubt that, before Euclid, Elements of Geometry were compiled by Hippocrates of Chios, Eudoxus, Leon, and many others, mentioned by Proclus in the beginning of his second book; for he affirms that Euclid new ordered many things in the Elements of Eudoxus, completed many things in those of Theatetus, and besides strengthened such propositions as before were

too slightly, or but superficially established, with the most firm and convincing demonstrations.

Euclid, as a writer on music, has ever been held in the highest estimation by all men of science who have treated of harmonics, or the philosophy of sound. As Pythagoras was allowed by the Greeks to have been the first who found out musical ratios, by the division of a monochord, or single string, a discovery which tradition only had preserved, Euclid was the first who wrote upon the subject, and reduced these divisions to mathematical demonstration. His "Introduction to Harmonics," which in some MSS. was attributed to Cleonidas, is in the Vatican copy given to Pappus; Meibomius, however, accounts for this, by supposing those copies to have been only two different MS editions of Euclid's work, which had been revised, corrected, and restored from the corruptions incident to frequent transcription by Cleonidas and Pappus, whose names were, on that account, prefixed. It first appeared in print with a Latin version, in 1498, at Venice, under the title of "Cleonidæ Harmonicum Introductorium:" who Cleonidas was, neither the editor, George Valla, nor any one else pretends to know. It was John Pena, a mathematician in the service of the king of France, who first published this work at Paris, under the name of Euclid, 1557. After this, it went through several editions with his other works.

His "Section of the Canon," follows his "Introduction;" it went through the same hands and the same editions, and is mentioned by Porphyry, in his Commentary on Ptolemy, as the work of Euclid. This tract chiefly contains short and clear definitions of the several parts of Greek music, in which it is easy to see that mere *melody* was concerned; as he begins by telling us, that the science of *harmonics* considers the nature and use of melody, and consists of seven parts: sounds, intervals, genera, systems, keys, mutations, and melopœia; all which have been severally considered in the dissertation. Of all the writings upon ancient music, that are come down to us, this seems to be the most correct and compressed; the rest are generally loose and diffused; the authors either twisting and distorting every thing to a favourite system, or filling their books with metaphysical jargon, with Pythagoric dreams, and Platonic fancies, wholly foreign to music. But Euclid, in this little treatise, is like himself, close and clear;

yet so mathematically short and dry, that he bestows not a syllable more upon the subject than is absolutely necessary. His object seems to have been the compressing into a scientific and elementary abridgment, the more diffused and speculative treatises of Aristoxenus.

History is silent as to the time of Euclid's death, or his age. He is represented as a person of a courteous and agreeable behaviour, and in great esteem and familiarity with king Ptolemy; who once asking him, whether there was any shorter way of coming at geometry than by his Elements, Euclid, as Proclus testifies, made answer, that there was no royal way or path to geometry.[1]

EUDÆMON (John Andrew), a learned Jesuit, was a native of Crete, and supposed to be descended from the imperial family of the Palæologi. He went to Rome in pursuit of knowledge, and entered himself a member of the society of Jesus. He was afterwards professor of philosophy, and then of theology in the university of Padua, rector of the Greek college in Rome, and censor of the inquisition. He was honoured with the esteem and friendship of pope Urban VIII. who appointed him chaplain to his nephew cardinal Francis Barberini, when he was sent papal legate into France. He died at Rome Dec. 24, 1625. He was suspected to be the author of a work entitled "Admonitio ad Regem Ludovicum XIII." which attacked the authority of the kings of France, in matters of an ecclesiastical nature. This treatise brought the Jesuits into general disrepute; it was likewise censured by the faculty of the Sorbonne, and the assembly of the clergy at Paris in 1626, and condemned by the parliament. He merits notice here, however, chiefly for having frequently entered the lists of controversy with many eminent English divines, who wrote against popery about the beginning of the seventeenth century, particularly Burhill, Prideaux, Abbot, and Collins, but the titles of his works may now be spared.[2]

EUDES (John), brother of the celebrated historian Mezerai, was born at Rye in the diocese of Seès in 1601, and was educated, and studied for eighteen years in the congregation of the oratory, under the eyes of the cardinal de

[1] Hutton's Math. Dict.—Martin's Biog. Philosophica.—Burney's History of Music, vol. I. and article in Rees's Cyclopædia.—Saxii Onomast

[2] Alegambe.—Moreri.—Clement Bibl. Curieuse.—Dodd's Church Hist.

Berulle. This he quitted in 1643, to institute the congregation of the Eudists, or as it was called, "The congregation of Jesus and Mary." His former brethren opposing the establishment of this society, Eudes concealed a part of his project, and confined his views to a house at Caen, for the purpose of bringing up priests, "but without any design," said he, "to form a new institution," and his scheme succeeded by means of this pious fraud. Eudes was reckoned a good preacher in his time, when the eloquence of the pulpit was in its ruder state; and, being followed on account of this talent, his congregation increased, principally in Normandy and Bretany. Eudes died at Caen, Aug. 19th, 1680, in the 79th year of his age; leaving behind him several works of the popish mystical kind, the principal of which are, 1. "Traitè de la devotion et de l'office du cœur de la Vierge," 1650, 12mo. 2. "Le Contrat de l'homme avec Dieu," 12mo. The congregation of the Eudists had had eight superior-generals at the time of the revolution.[1]

EUDOCIA, a Roman empress (wife to Theodosius the younger), whose proper name was Athenais, was the daughter of Leontius, an Athenian philosopher, and born about the year 400. Her father took such care of her education, that she became at length so accomplished in learning, that, at his death, he left his whole estate to his two sons, except an hundred pieces of gold, which he bequeathed to his daughter, with this declaration, that "her own good fortune would be sufficient for her." This compliment, however, did not satisfy her, and having gone to law with her brothers, without success, she carried her cause to Constantinople, where she was recommended to Pulcheria, sister of the emperor Theodosius the younger, and became her favourite. In the year 421 she embraced Christianity, and changed her name from Athenais to Eudocia, and the same year was married to the emperor, through the powerful recommendation of his sister; by which event her father's prophecy appeared to be fulfilled. Amidst all the grandeur of her new situation, she still continued to lead a very studious and philosophic life, spending much of her time in reading and writing; and lived very happily till the year 445, when an apparently trifling accident exposed her to the emperor's jealousy. The emperor, it is said, having sent her an apple of an extraordinary

[1] Moreri.—Dict. Hist.

size, she sent it to Paulinus, whom she respected on account of his learning. Paulinus, not knowing from whom it came, presented it to the emperor; who, soon after seeing the empress, asked her what she had done with it. She, being apprehensive of raising suspicions in her husband, if she should tell him that she had given it to Paulinus, very unwisely declared that she had eaten it, which excited a suspicion of her intimacy with Paulinus, that seemed to be confirmed by her confusion on his producing the apple. He also put Paulinus to death. Upon this she went to Jerusalem, where she spent many years in building and adorning churches, and in relieving the poor. It is said that even when here, the jealousy of Theodosius pursued her, and that hearing she visited the priest Severus and the deacon John, he sent Saturninus with orders to put them both to death. Eudocia was so irritated at this barbarous persecution, that she for once stained the purity of her own life, by procuring Saturninus to be murdered. Dupin says, she did not return while the emperor lived; but Cave tells us, that she was reconciled to him, returned to Constantinople, and continued with him till his death; after which, she went again to Palæstine, where she spent the remainder of her life in pious works. She died about A. D. 460; and, as Cave says, upon her death-bed, took a solemn oath, by which she declared herself entirely free from any stains of unchastity.

She wrote several pieces in prose and verse; of the latter sort, 1. An heroic poem, mentioned by Socrates, upon the victory gained by her husband Theodosius over the Persians. 2. A paraphrase of the eight first books of the Bible; and, 3. A history of the martyrs Cyprian and Justina, in heroic metre likewise: of the former kind, 4. A paraphrase upon the prophecies of Daniel and Zecharias, which, according to Photius, must rather be deemed a translation, and a strict one; for he says, that she adheres closely to the sacred text, without adding, diminishing, or changing any thing. Cave tells us also, that she finished and digested the Centones Homerici, or the life of Jesus Christ, in heroic verses, taken from Homer, which were begun by Pelagius, a patrician. This was printed under the title "Homerici centones, Virgiliani centones, Nonni paraphrasis evangelii Joannis," Gr. & Lat. H. Stephanus, 1578, 16mo. It is also in the Bibl. Patrum.[1]

[1] Gen. Dict.—Cave, vol. I.—Dupin.—Biog. Univ. art. Athenais.—Saxii Onom.

EUDOXIUS, the founder of a sect of heretics in the fourth century, was a native of Arabissus in Armenia Minor, and patriarch of Antioch, to which he was advanced in the year 356, and of Constantinople, to which he was promoted in the year 359, and which he retained till his death in the year 370. He was a great defender of the Arian doctrine, though represented as somewhat fluctuating and unsteady in his principles, and was a bitter persecutor of the catholics. Of his works no remains are extant, except some fragments of a treatise "De Incarnatione Dei verbi;" to which Cave has referred. The Eudoxians adhered to the errors of the Arians and Eunomians, maintaining that the Son was created out of nothing; that he had a will distinct and different from that of the Father, &c.[1]

EUDOXUS, a Pythagorean philosopher, of Cnidus, a city of Caria in Asia Minor, flourished about 370 years before Christ. He learned geometry from Archytas, and afterwards travelled into Egypt to learn astronomy and other sciences. There he and Plato studied together, as Laertius informs us, for the space of thirteen years; and afterwards came to Athens, fraught with all sorts of knowledge, which they had imbibed from the priests. Here Eudoxus opened a school, which he supported with so much glory and renown, that even Plato, though his friend, is said to have envied him; he also composed elements of geometry, from whence Euclid liberally borrowed, as mentioned by Proclus. Cicero calls Eudoxus the greatest astronomer that had ever lived: and Petronius says, he spent the latter part of his life upon the top of a very high mountain, that he might contemplate the stars and the heavens with more convenience and less interruption: and we learn from Strabo, that there were some remains of his observatory at Cnidus, to be seen even in his time. None of his works are extant, but he is said by Fabricius (Bibl. Græc. lib. iii. c. 5.) to have written upon music, and he gathers from Theon of Smyrna, p. 94, that Eudoxus was the first who expressed the ratios of concords by numbers, and who discovered that grave and acute sounds depend on the slow or quick vibrations of the sounding body. He died in the fifty-third year of his age.[2]

EUGENE (Francis), prince of Savoy, an illustrious general, was born in 1663, and descended from Carignan,

[1] Moreri.—Cave, vol. I. [2] Martin's Biog. Philos.—Brucker.—Rees's Cyclopæd.

one of the three branches of the house of Savoy. His father was Eugene Maurice, general of the Swiss and Grisons, governor of Champaigne in France, and earl of Soissons; his mother donna Olympia Mancini, neice to cardinal Mazarin. In 1670 he was committed to the tuition of a doctor of the Sorbonne; but his father dying before he was ten years of age, after the French king had given him the grant of an abbey as a step to a cardinal's hat, and the government of Champaigne being given out of his family, occasioned an alteration in his intended profession; which was indeed by no means suitable to his genius, although he gave great and early hopes of proficiency in the belles lettres, and is said to have been particularly fond of Curtius and Cæsar. He was a youth of great spirit, and so jealous of the honour of his family, that when his mother was banished by the king's order from the French court to the Low Countries, soon after her husband's decease, he protested against the injustice of her banishment, and vowed eternal enmity to the authors and contrivers of it. After being for a time trained to the service of the church, for which he had no relish, he desired the king, who maintained him according to his quality, to give him some military employment. This, however, was denied him, sometimes on account of the weakness of his constitution, sometimes for want of a vacancy, or a war to employ the troops in. Apprehending from hence that he was not likely to be considered so much as he thought he deserved in France, and perceiving that he was involved in the disgrace of his mother, he resolved to retire to Vienna with one of his brothers, prince Philip, to whom the emperor's ambassador had, in his master's name, promised a regiment of horse. They were kindly received by the emperor; and Eugene presently became a very great favourite with his imperial majesty. He had in the mean time many flattering promises and invitations to return to France; but his fidelity to the emperor was unshaken, and he resolved to think no more of France, but to look on himself as a German, and to spend his life in the service of the house of Austria.

When these two brothers arrived in Germany, the Turks were descending upon the Imperialists, in order to make an irruption into the hereditary country. There prince Philip received his death's wound by the fall of his horse, after he had gallantly behaved himself in a skirmish with

the Turks, and left his command to his brother Eugene. This prince, in 1683, signalized himself at the raising of the siege of Vienna, where he made a great slaughter of the Turks, in the presence of John III. king of Poland, the elector of Bavaria, John George III. elector of Saxony, Charles V. duke of Lorrain, Frederic prince of Waldeck, Lewis William margrave of Baden, and many other great men, of whom he learned the art of war. After raising the siege of Vienna, it was resolved not to give the Turks time to recollect themselves. The project was laid to reduce the most important fortresses in Hungary: and the next year, 1684, he again distinguished himself at the sieges of Newhausel and Buda. He behaved so gallantly at the siege of Buda, that the duke of Lorrain wrote a letter in his commendation to the emperor. He was constantly in the trenches, and one of the first who entered the town sword in hand: and at their return to Vienna, when Newhausel was taken, the duke presented him to the emperor in these words, "May it please your majesty, this young Savoyard will some time or other be the greatest captain of the age:" which prophecy, it is universally agreed, was afterwards fulfilled. His imperial majesty caressed him upon all occasions, and had that firm and well-grounded confidence in his merit, that when Buda was taken, and the army gone into winter quarters, he invested him with the chief command of his troops, during the absence of the supreme officers. Thus he rose daily in the favour of the court of Vienna; and every campaign was only a new step in his advancement to the first military offices.

In 1688 Belgrade was besieged and taken; where Eugene, who was always among the foremost in any onset, received a cut through his helmet by a sabre, but repaid the blow by laying the Turk who gave it him dead at his feet. Lewis XIV. had now invaded the empire with a powerful army, and declared war against the emperor; which caused a great alteration in the affairs of Vienna, and forced that court to form a new plan for the campaign of 1689. As the emperor was more concerned to defend himself against the French than the Turks, the dukes of Lorrain and Bavaria were appointed to command upon the Rhine, and prince Lewis of Baden in Hungary. The duke of Savoy having informed the court of Vienna of the danger he was in by the approach of French troops, the im-

perial ministers promised themselves great advantages from the war in Italy, on the account of the powerful diversion that his royal highness might be able to make there in favour of the empire. Eugene was intrusted by the court of Vienna to manage this expedition; and was thought the most proper person, not only because he was related to the duke of Savoy, but because of the vast reputation he had lately acquired in Hungary, which rendered him yet more acceptable to his royal highness, who received him with all the marks of sincere friendship. Accordingly, he took upon him the command of the emperor's forces in Italy, and blocked up Mantua, which had received a French garrison, of whom he killed above 500 in several sallies: so that during 1691 and 1692 they never durst attempt the least excursion. In 1692, at his return from Vienna, whither he had been to give the emperor an account of the last campaign, he entered Dauphiny. The inhabitants of Gap brought him the keys of the town, and all the neighbouring country submitted to contribution: but the great designs he had formed soon vanished; for the Spaniards would stay no longer in the army, nor keep the post of Guillestre, though Eugene, whom they very much esteemed, endeavoured to make them change their resolution. This miscarriage is also partly attributed to the sickness of the duke of Savoy, who was persuaded to make a will at this time, wherein he declared Eugene administrator, or regent, during the minority of his successor.

In 1696, after the separate peace between France and Savoy, at which Eugene was extremely dissatisfied, the French king made very large offers to draw him over to his interest. He offered him particularly his father's government of Champaigne, the dignity of a marshal of France, and an annual pension of 2000 pistoles: but nothing was capable of shaking his fidelity to the emperor, who afterwards made him commander of his army in Hungary, preferably to many older generals. In 1697, being commander in chief of the imperial army in Hungary, he gave the Turks the greatest blow they had ever received in the whole war, and gained a complete victory over them at Zenta, not far from Peterwaradin. The grand seignior came to command his armies in person, and lay encamped on both sides the Thiesse, having laid a bridge over the river. Eugene marched up to him, and attacked his camp on the west side of the river; and, after a short dispute,

broke in, made himself master of it, and forced all who lay on that side over the river, whither he followed them, and gave them a total defeat. In this action the Germans had no more than 430 men killed, and 1583 wounded: but of the Turks 22,000 were killed in the field, among whom were the grand visier, and the aga of the janisaries; 10 or 12,000 were drowned in the Thiesse, and 6000 wounded and taken prisoners, among whom were 27 pashas, and several agas. The Imperialists took 9000 laden waggons, after 3000 had been thrown into the river; the grand seignior's tent, valued at 40,000 livres, with all the rest belonging to his army; 17,000 oxen, 6000 camels, all heavy laden; 7000 horses, 100 heavy cannon, and 70 field-pieces, besides 500 drums, and as many colours, 707 horses tails, 83 other standards, a scymitar of inestimable value, the sultan's great seal, his coach drawn by eight horses, wherein were ten of the women of his seraglio; 74 pair of silver kettle-drums, all the grand seignior's papers, and all the money that was to pay the army, which came to above 3,000,000 livres; and it is said, that the whole booty amounted to several millions of pounds sterling.

In 1699 the peace of Carlowitch was concluded, and an end put at length to the war, which had lasted fifteen years: and it was a great satisfaction to Eugene to have contributed so much to the finishing of it by this famous victory at Zenta. He had passed the first years of his youth in the wars of Hungary; was in almost all the battles, where he had eminently distinguished himself; and it seemed now, that he had nothing to do but to enjoy at Vienna that tranquillity which is sometimes, although not always, relished by men who have spent their lives amidst the noise of arms and dangers. But this repose was not to last long. The king of Spain's death, and the dreaded union of that monarchy with France which followed, kindled a new war, which called him to Italy to command the emperor's army there. His Imperial majesty published a manifesto, setting forth his title to the crown of Spain, when Eugene was upon the point of entering Italy. The progress of his arms under this general made the French king resolve to send marshal Villeroy into Italy, in the room of marshal Catinat, who had not given satisfaction. But Eugene soon let him see that numbers alone, in which the French were greatly superior, could not gain a victory; for he foiled him in every skirmish and engagement, and at length

took him prisoner by a contrivance conducted with so much secrecy, that the French had not the least suspicion of it. Eugene went to put himself at the head of a body he brought from the Oglio, and ordered another to come from the Parmezan at the same time to force the bridge. He marched with all secrecy to Cremona; and sent in, through the ruins of an old aqueduct, men who got through and forced one of the gates; so that he was within the town before Villeroy had any apprehension of an army being near him. Awakened on a sudden with the noise, he got out to the street, and there was taken prisoner. At the instant that one of the German officers laid hold on him he whispered him, and said, "I am marshal de Villeroy: I will give you ten thousand pistoles, and promise you a regiment, if you will carry me to the castle." But the officer answered him, "I have a long time faithfully served the emperor my master, and will not now betray him." So he was sent to the place where Eugene was; who sent him to one more secure, under a strong guard. But, notwithstanding this, the other body neglecting to come up at the time appointed, an Irish regiment secured the bridge; and the design of capturing the garrison failed, although it was so well contrived and so happily executed on one part. Eugene had but four thousand men with him, and the other body not being able to join him, he was forced to march back, which he did without any considerable loss, carrying marshal Villeroy and some other prisoners with him. In this attempt, though he had not an entire success, yet he gained all the glory to which the ambition of a military man could aspire, and was considered as the greatest and happiest general of the age.

The queen of England now concerted measures with the emperor for declaring and carrying on a war with France. Her Britannic majesty highly resented the indignity offered to herself, and the wrong done the house of Austria, by the duke of Anjou's usurping the crown of Spain. She acted, therefore, to preserve the liberty and balance of Europe, to pull down the exorbitant power of France, and at the same time to revenge the affront offered her, by the king of France's owning the pretended prince of Wales for king of her dominions. Eugene was made president of the council of war by the emperor, and all the world approved his choice; as indeed they well might, since this prince no sooner entered on the execution of his office than

affairs took quite a new turn. The nature and limits of our plan will not suffer us to enlarge upon the many memorable actions which were performed by this great statesman and soldier during the course of this war, which proved so fatal to the glory of Louis XIV. The battles of Schellenburg, Blenheim, Turin, &c. are so particularly related in almost every history, that we shall not insist upon them here. In 1710 the enemies of Eugene, who had vowed his destruction, sent him a letter, with a paper inclosed, which was poisoned to such a degree, that it made his highness, with two or three more who did but handle it, ready to swoon; and killed a dog immediately, upon his swallowing it after it was greased. The next year, 1711, in April, the emperor Joseph died of the small-pox; when Eugene marched into Germany, to secure the election of his brother to the throne. The same year, the grand visier sent one of his agas in embassy to his highness, who gave him a very splendid audience at Vienna, and received from him a letter written with the grand visier's own hand, wherein he styles his highness "the great pattern of Christian princes, president of the Aulic council of war to the emperor of the Romans, the most renowned and most excellent among the Christian princes, first peer among all the nations that believe in Christ, and best beloved visier of the emperor of the Romans."

In 1712, after having treated with the States General upon the proposals of peace then made by the court of France, he came over to England, to try if it were possible to engage our court to go on with the war, for it met with great obstructions here: but was surprised to find, the day before his arrival, which was on Jan. 5, that his good friend the duke of Marlborough was turned out of all his places. However, he concealed his uneasiness, and made a visit to the lord president of the council, and to the lord treasurer; and having had an audience of the queen, the day after his arrival, he paid his compliments to the foreign ministers, and the new ministry, especially the duke of Ormond, whose friendship he courted for the good of the common cause. But, above all, he did not neglect his fast friend and companion in military labours, the discarded general; but passed his time chiefly with him. He was entertained by most of the nobility, and magnificently feasted in the city of London by those merchants who had formerly contributed to the Silesian loan. But the cour-

tiers, though they caressed him for his own worth, were not forward to bring his negotiations to an happy issue; nor did the queen, though she used him civilly, treat him with that distinction which was due to his high merit. She made him a present of a sword set with diamonds, worth about 5000*l.* which he wore on her birth-day; and had the honour at night to lead her to and from the opera performed on this occasion at court. After he had been told that his master's affairs should be treated of at Utrecht, he had his audience of leave March the 13th, and the 17th set out to open the campaign in Flanders, where he experienced both good and ill fortune at Quesnoy and Landrecy.

In 1713, though forced to act only defensively on the Rhine against the French, who now threatened to overrun the empire, he nevertheless so signalized himself by his vigilance and conduct, that he obliged them to spend one whole summer in taking Landau and Friburg. March 6, 1714, he concluded with marshal Villars, at Rastadt, preliminary articles of a general peace between the empire and France; which were signed by him, as his imperial majesty's plenipotentiary, Sept. the 27th following, in a solemn treaty of peace, at Baden in Ergau: in which treaty he is entitled "The most high prince and lord Eugene, prince of Savoy and Piedmont, knight of the golden fleece, counsellor of state to his sacred imperial majesty, president of the council of war, lieutenant-general and marshal of the holy Roman empire." Upon his return to Vienna, he was received with the loudest acclamations of joy by the people, and with the most cordial affection by the emperor, who presented him with a fine sword richly adorned with diamonds. He now seemed to have some respite from the fatigues of war; but neither was this to last long: for, though peace was concluded with France, yet war broke out on the side of the Turks, who in 1716 began to make extraordinary preparations. Eugene was sent with the command of the imperial army into Hungary, attacked the Turks in their camp, and obtained a complete victory over them. He took the important fortress of Temeswaer, after the Turks had been in possession of it 164 years; and next invested Belgrade, which he also took.

After making peace with the Turks, he had a long suspension from those glories which constantly attended his victorious sword: for, in the war which ensued between

the emperor and the king of Spain, count Merci had the command of the army in Italy, and Eugene had no share in it, any farther than in council; and at the conclusion of it, when he was appointed the emperor's first plenipotentiary in the treaty of Vienna, in 1725. We next find him engaged in a new scene of action, in the war between the emperor his master and the kings of France, Spain, and Sardinia, in which, from 1733 to 1735, he experienced various success. This illustrious hero died at Vienna, April 10, 1736, in his seventy-third year. He was found dead in his bed, though he had been very gay the night before with company, whom he had entertained at supper, without making the least complaint; and it was supposed that he was choaked by an immoderate defluxion of rheum, with which, it seems, he was sometimes troubled.

Among the valuable effects left by prince Eugene, were found a rich crucifix, embellished with diamonds, with which he was presented by the emperor, upon his last campaign into Hungary; six gold-hilted swords, set with diamonds; one presented by his late imperial majesty, another by queen Anne, a third by the king of Prussia, a fourth by George I. before his accession to the crown, a fifth by the republic of Holland, and a sixth by the state of Venice; an exceeding rich string of diamonds for a hat, with a buckle of the same; twenty gold watches, set with diamonds; besides a prodigious quantity of silver plate, jewels, &c. to an immense value. He likewise left a large and curious library of books; among which were several rare manuscripts, besides a fine cabinet of medals, and other curiosities.

As to a general character of prince Eugene, it may easily be collected from what has already been said of him. He was always remarkable for his liberality; one instance of which he shewed, while he was here in England, to Mrs. Centlivre, the poetess; who, having addressed to him a trifling poem on his visiting England, received from him a gold snuff-box, valued at about 35 pistoles. He was also a man of great and unaffected modesty, so that he could scarcely bear, with any tolerable grace, the just acknowledgments that were paid him by all the world. Burnet, who was admitted several times to much discourse with him, says, that "he descended to an easy equality with those who conversed with him, and seemed to assume nothing to himself, while he reasoned with others." He said

jokingly one day, when the duke of Marlborough was talking of his attachment to his queen, *Regina pecunia*, "Money is *his* queen." This great general was a man of letters; he was intended for the church, and was known at the court of France by the name of the abbé de Savrie. Having made too free in a letter with some of old Louis the Fourteenth's gallantries, he fled out of France, and served as a volunteer in the emperor's service in Hungary against the Turks, where he soon distinguished himself by his talents for the military art. He was presented by the emperor with a regiment, and a few years afterwards made commander in chief of his armies. Louvois, the insolent war-minister of the insolent Louis XIV. had written to him to tell him, that he must never think of returning to his country: his reply was, "Eugene entrera un jour en France en dépit de Louvois & de Louis." In all his military expeditions, he carried with him Thomas a Kempis "de Imitatione." He seemed to be of the opinion of the great Gustavus Adolphus, king of Sweden, "that a good Christian always made a good soldier." Being constantly busy, he held the passion of love very cheap, as a mere amusement, that served only to enlarge the power of women, and to abridge that of men. He used to say, "Les amoureux sont dans la société ce que les fanatiques sont en religion." His amusement was war, and in the Memoirs written by himself, and lately published, he speaks of some of its horrors with too little feeling. It is said that he was observed to be one day very pensive, and was asked by his favourite aid-de-camp on what he was meditating so deeply? "My good friend," replied he, "I am thinking, that if Alexander the Great had been obliged to wait for the approbation of the deputies of Holland before he attacked the enemy, how impossible it would have been for him to have made half the conquests that he did!" This illustrious conqueror lived to a great age, and being tam Mercurio quam Marte, "as much a scholar as a captain," amused himself with making a fine collection of books, pictures, and prints, which are now in the emperor's collection at Vienna. The celebrated cardinal Passionei, then nuncio at Vienna, preached his funeral sermon, from the following text of apocryphal Scripture: "Alexander, son of Philip the Macedonian, made many wars, took many strong holds, went through the ends of the earth, took spoils of many nations: the earth was *quiet* before him.

After these things he fell sick, and perceived that he should die."—*Maccabees.*[1]

EUGENIUS, catholic bishop of Carthage, was elected to that see in the year 480 or 481, in the reign of Hunneric, and at the request of the emperor Zeno, and for some time presided over that diocése without disturbance. In the year 483, however, Hunneric issued a proclamation ordering all the bishops who believed in the trinitarian doctrine, to appear at Carthage, and hold a conference with the Arian bishops. The catholics at first remonstrated against obeying this order without the approbation of the transmarine bishops. The meeting, however, having taken place, the first debates were respecting the title of Catholics, by which Eugenius and his party were distinguished, and the title of Patriarch assumed by Cyrita, the head of the Arian bishops. Eugenius then presented a confession of faith, or statement of his principles, and offered to defend them in argument with the Arians; but Hunneric, who was himself an Arian, not only refused to hear him, but banished all the catholic bishops, and among them Eugenius, who was sentenced to the desarts in the province of Tripoly, where he remained until the death of Hunneric in the year 484. During the reign of Gondebald, he continued on his diocese in peace; but Thrasamund, the next king, banished him again, into that part of Gaul where Alaricus, king of the Visigoths, then reigned. Eugenius retired to Albi, where he was unmolested during the remainder of his life. He died at Viance in that territory, Sept. 6, in the year 505. There are some small discourses of his extant, in defence of the catholic faith, as, "Expositio fidei Catholici;" "Apologeticus pro fide;" "Altercatio cum Arianis," &c.[2]

EUGENIUS, archbishop of Toledo in the seventh century, and called the Younger, to distinguish him from his immediate predecessor of the same name, was at first clerk of the church of Toledo, and when chosen archbishop on the death of the elder Eugenius, retired to Saragossa with a view to spend his days in the retirement of a monastery. Being however discovered, he was brought back to Toledo by order of his sovereign, and appointed archbishop in

[1] Life of Prince Eugene, 1735, 8vo.—Memoires, &c. 1710, 2 vols. 8vo, &c.—Memoirs of his Life written by himself, Weimar, 1809, translated and published here, in 1811.

[2] Dupin.—Moreri.

the year 646, an office which he filled for nine years. He presided at the councils held at Toledo in the years 653, 655, and 656. He was the author of several works, particularly a treatise on the Trinity, two books of miscellanies, and one in prose and verse, which were published by father Sirmond at Paris in 1619, 8vo, along with the poetical pieces of Dracontius. His style is not remarkable for elegance, but his thoughts are often just and pious. He died in the year 657.[1]

EULER (LEONARD), a very eminent mathematician, was born at Basil, on the 14th of April, 1707: he was the son of Paul Euler and of Margaret Brucker (of a family illustrious in literature), and spent the first year of his life at the village of Richen, of which place his father was protestant minister. Being intended for the church, his father, who had himself studied under James Bernouilli, taught him mathematics, as a ground-work of his other studies, or at least a noble and useful secondary occupation. But Euler, assisted and perhaps secretly encouraged by John Bernouilli, who easily discovered that he would be the greatest scholar he should ever educate, soon declared his intention of devoting his life to that pursuit. This intention the wise father did not thwart, but the son did not so blindly adhere to it, as not to connect with it a more than common improvement in every other kind of useful learning, insomuch that in his latter days men often wondered how with such a superiority in one branch, he could have been so near to eminence in all the rest. Upon the foundation of the academy of sciences at St. Petersburgh, in 1723, by Catherine I. the two younger Bernouillis, Nicholas and Daniel, had gone thither, promising, when they set out, to endeavour to procure Euler a place in it: they accordingly wrote to him soon after, to apply his mathetics to physiology, which he did, and studied under the best naturalists at Basil, but at the same time, i. e. in 1727, published a dissertation on the nature and propagation of sound; and an answer to the question on the masting of ships, which the academy of sciences at Paris judged worthy of the *accessit*. Soon after this, he was called to St. Petersburgh, and declared adjutant to the mathematical class in the academy, a class, in which, from the circumstances of the times (Newton, Leibnitz, and so many other

[1] Dupin.—Moreri.—Cave, vol. I.—Fabric. Bibl. Lat. Med.

eminent scholars being just dead), no easy laurels were to be gathered. Nature, however, who had organized so many mathematical heads at one time, was not yet tired of her miracles; and she added Euler to the number. He indeed was much wanted; the science of the *calculus integralis*, hardly come out of the hands of its creators, was still too near the stage of its infancy not to want to be made more perfect. Mechanics, dynamics, and especially hydrodynamics, and the science of the motion of the heavenly bodies, felt the imperfection. The application of the differential calculus, to them, had been sufficiently successful; but there were difficulties whenever it was necessary to go from the fluxional quantity to the fluent. With regard to the nature and properties of numbers, the writings of Fermat (who had been so successful in them), and together with these all his profound researches, were lost. Engineering and navigation were reduced to vague principles, and were founded on a heap of often contradictory observations, rather than a regular theory. The irregularities in the motions of the celestial bodies, and especially the complication of forces which influence that of the moon, were still the disgrace of geometers. Practical astronomy had yet to wrestle with the imperfection of telescopes, insomuch, that it could hardly be said that any rule for making them existed.—Euler turned his eyes to all these objects; he perfected the *calculus integralis*; he was the inventor of a new kind of calculus, that of sines; he simplified analytical operations; and, aided by these powerful help-mates, and the astonishing facility with which he knew how to subdue expressions the most intractable, he threw a new light on all the branches of the mathematics. But at Catherine's death the academy was threatened with extinction, by men who knew not the connection which arts and sciences have with the happiness of a people. Euler was offered and accepted a lieutenancy on board one of the empress's ships, with the promise of speedy advancement. Luckily things changed, and the learned captain again found his own element, and was named Professor of Natural Philosophy in 1733, in the room of his friend John Bernouilli. The number of memoirs which Euler produced, prior to this period, is astonishing*, but what he did in 1735 is almost incredible.

* On the theory of the more remarkable curves—the nature of numbers and series—the calculus integralis—the movement of the celestial bo-

An important calculation was to be made, without loss of time; the other academicians had demanded some months to do it. Euler asked three days—in three days he did it; but the fatigue threw him into a fever, and the fever left him not without the loss of an eye, an admonition which would have made an ordinary man more sparing of the other. The great revolution, produced by the discovery of fluxions, had entirely changed the face of mechanics; still, however, there was no complete work on the science of motion, two or three only excepted, of which Euler felt the insufficiency. He saw, with pain, that the best works on the subject, viz. "Newton's Principia," and "Herman's Phoronomia," concealed the method by which these great men had come at so many wonderful discoveries, under a synthetic veil. In order to lift this up, Euler employed all the resources of that analysis which had served him so well on so many other occasions; and thus uniting his own discoveries to those of other geometers, had them published by the academy in 1736. To say that clearness, precision, and order, are the characters of this work, would be barely to say, that it is, what without these qualities no work can be, classical of its kind. It placed Euler in the rank of the first geometricians then existing, and this at a time when John Bernouilli was still living. Such labours demanded some relaxation; the only one which Euler admitted was music, but even to this he could not go without the spirit of geometry with him. They produced together the essay on a new theory of music, which was published in 1739, but not very well received, probably, because it contains too much geometry for a musician, and too much music for a geometrician. Independently, however, of the theory, which is built on Pythagorean principles, there are many things in it which may be of service, both to composers, and to makers of instruments. The doctrine, likewise, of the *genera* and the modes of music is here cleared up with all the clearness and precision which mark the works of Euler. Dr. Burney remarks, that upon the whole, Euler seems not to have invented much in this treatise; and to have done little more than arrange and methodize former discoveries in a scientific and geometric manner. He may, indeed, not

dies—the attraction of spheroidico-elliptical bodies—the famous solution of the isoperimetrical problem—and an infinity of other objects, the hundredth part of which would have made an ordinary man illustrious.

have known what antecedent writers had discovered before; and though not the first, yet to have imagined himself an inventor. In 1740, his genius was again called forth by the academy of Paris (who, in 1738, had adjudged the prize to his paper on the nature and properties of fire) to discuss the nature of the tides, an important question, which demanded a prodigious extent of calculations, and an entire new system of the world. This prize Euler did not gain alone; but he divided it with Maclaurin and D. Bernouilli, forming with them a triumvirate of candidates, which the realms of science had not often beheld. The agreement of the several memoirs of Euler and Bernouilli, on this occasion, is very remarkable. Though the one philosopher had set out on the principle of admitting vortices, which the other rejected, they not only arrived at the same end of the journey, but met several times on the road; for instance, in the determination of the tides under the frozen zone. Philosophy, indeed, led these two great men by different paths; Bernouilli, who had more patience than his friend, sanctioned every physical hypothesis he was obliged to make, by painful and laborious experiment. These Euler's impetuous genius scorned; and, though his natural sagacity did not always supply the loss, he made amends by his superiority in analysis, as often as there was any occasion to simplify expressions, to adapt them to practice, and to recognize, by final formulæ, the nature of the result. In 1741, Euler received some very advantageous propositions from Frederic the Second (who had just ascended the Prussian throne), to go and assist him in forming an academy of sciences, out of the wrecks of the Royal Society founded by Leibnitz. With these offers the tottering state of the St. Petersburgh academy, under the regency, made it necessary for the philosopher to comply. He accordingly illumined the last volume of the "Melanges de Berlin," with five essays, which are, perhaps, the best things in it, and contributed largely to the academical volumes, the first of which was published in 1744. No part of his multifarious labours is, perhaps, a more wonderful proof of the extensiveness and facility of his genius, than what he executed at Berlin, at a time when he contrived also that the Petersburgh acts should not suffer from the loss of him. In 1744, Euler published a complete treatise of isoperimetrical curves. The same year beheld the theory of the motions of the planets and

comets; the well-known theory of magnetism, which gained the Paris prize; and the much-amended translation of Robins's "Treatise on Gunnery." In 1746, his "Theory of Light and Colours"* overturned Newton's "System of Emanations;" as did another work, at that time triumphant, the "Monads of Wolfe and Leibnitz." Navigation was now the only branch of useful knowledge, for which the labours of analysis and geometry had done nothing. The hydrographical part alone, and that which relates to the direction of the course of ships, had been treated by geometricians conjointly with nautical astronomy. Euler was the first who conceived and executed the project of making this a complete science. A memoir on the motion of floating bodies, communicated to the academy of St. Petersburgh, in 1735, by M. le Croix, first gave him this idea. His researches on the equilibrium of ships furnished him with the means of bringing the stability to a determined measure. His success encouraged him to go on, and produced the great work which the academy published in 1749, in which we find, in systematic order, the most sublime notions on the theory of the equilibrium and motion of floating bodies, and on the resistance of fluids. This was followed by a second part, which left nothing to be desired on the subject, except the turning it into a language easy of access, and divesting it of the calculations which prevented its being of general use. Accordingly, in 1773, from a conversation with admiral Knowles, and other assistance, out of the "Scientia Navalis," 2 vols. 4to, was produced, the "Theorie complette de la Construction et de la Manœuvre des Vaisseaux." This work was instantly translated into all languages, and the author received a present of 6000 livres from the French king: he had before had 300*l.* from the English parliament, for the theorems, by the assistance of which Meyer made his lunar tables†.

* See our life of Dollond, (vol. XII.)

† It was with great difficulty that this extraordinary man, in 1766, obtained permission from the king of Prussia to return to Petersburgh, where he wished to pass the remainder of his days. Soon after his return, which was graciously rewarded by the munificence of Catherine II. he was seized with a violent disorder, which ended in the total loss of his sight. A cataract, formed in his left eye, which had been essentially damaged by the loss of the other eye, and a too close application to study, deprived him entirely of the use of that organ. It was in this distressing situation that he dictated to his servant, a taylor's apprentice, who was absolutely devoid of mathematical knowledge, his Elements of Algebra; which by their

And now it was time to collect into one systematical and continued work, all the important discoveries on the infinitesimal analysis, which Euler had been making for thirty years, and which lay dispersed in the memoirs of the different academies. This, accordingly, the professor undertook; but he prepared the way by an elementary work, containing all the previous requisites for this study. This is called "An Introduction to the analysis of Infinitesimals," and is a work in which the author has exhausted all the doctrine of fractions, whether algebraical or transcendental, by shewing their transformation, their resolution, and their developement. This introduction was soon followed by the author's several lessons on the "calculus integralis, and differentialis." Having engaged himself to count Orlow, to furnish the academy with papers sufficient to fill their volumes for twenty years after his death, the philosopher is likely to keep his word, having presented seventy papers, through Mr. Golofkin, in the course of his life, and left two hundied and fifty more behind him; nor is there one of these that does not contain a discovery, or something that may lead to one. The most ancient of these memoirs form the collection then published, under the title of "Opuscula Analytica." Such were Euler's labours, and these his titles to immortality! His memory shall endure till science herself is no more! Few men of letters have written so much as Euler; no geometrician has ever embraced so many objects at one time; or has equalled him, either in the variety or magnitude of his discoveries. When we reflect on the good such men do their fellow-creatures, we cannot help indulging a wish (vain, alas! as it is) for their illustrious course to be prolonged beyond the term allotted to mankind. Euler's, though it has had an end, was very long and very honourable; and it affords us some consolation for his loss, to think that he enjoyed it exempt from the ordinary consequences of extraordinary application, and that his last labours abounded in proofs of that vigour of understanding which marked his early days, and which he preserved to

intrinsic merit in point of perspicuity and method, and the unhappy circumstances in which they were composed, have equally excited wonder and applause. This work, though purely elementary, plainly discovers the proofs of an inventive genius; and it is perhaps here alone that we meet with a complete theory of the analysis of Diophantus. Some time after this he underwent the operation of couching, which partly restored his sight, but by some neglect or misconduct after the operation, he again became blind.

his end. Some swimmings in the head, which seized him on the first days of September, 1783, did not prevent his laying hold of a few facts, which reached him through the channel of the public papers, to calculate the motions of the aerostatical globes; and he even compassed a very difficult integration, in which the calculation had engaged him*. But the decree was gone forth: on the 7th of September he talked with Mr. Lexell, who had come to dine with him, of the new planet, and discoursed with him upon other subjects, with his usual penetration. He was playing with one of his grand-children at tea-time, when he was seized with an apoplectic fit. "I am dying," said he, before he lost his senses; and he ended his glorious life a few hours after, aged seventy-six years, five months, and three days. His latter days were tranquil and serene. A few infirmities excepted, which are the inevitable lot of an advanced age, he enjoyed a share of health which allowed him to give little time to repose. Euler possessed to a great degree what is commonly called erudition; he had read all the Latin classics; was perfect master of ancient mathematical literature; and had the history of all ages, and all nations, even to the minutest facts, ever present to his mind. Besides this, he knew much more of physic, botany, and chemistry, than could be expected from any man who had not made these sciences his peculiar occupation. "I have seen," says his biographer, Mr. Fuss, "strangers go from him with a kind of surprise mixed with admiration; they could not conceive how a man, who for half a century had seemed taken up in making and publishing discoveries in natural philosophy and mathematics, could have found means to preserve so much knowledge that seemed useless to himself, and foreign to the studies in which he was engaged. This was the effect of a happy memory, that lost nothing of what had ever been entrusted to it; nor was it a wonder that the man who was able to repeat the whole Æneis, and to point out to his hearers the first and last verses of every page of his own edition of it, should not have lost what he had learned, at an age when the impressions made upon us are the

* This reminds us of the illustrious Boerhaave, who kept feeling his pulse the morning of his death, to see whether it would beat till a book he was eager to see was published, read the book, and said, "Now the business of life is over."

strongest*. Nothing can equal the ease with which, without expressing the least degree of ill-humour, he could quit his abstruse meditations, and give himself up to the general amusements of society. The art of not appearing wise above one's fellows, of descending to the level of those with whom one lives, is too rare in these days not to make it a merit in Euler to have possessed it. A temper ever equal, a natural and easy chearfulness, a species of satirical wit, tempered with urbane humanity, the art of telling a story archly, and with simplicity, made his conversation generally sought. The great fund of vivacity which he had at all times possessed, and without which, indeed, the activity we have just been admiring could not have existed, carried him sometimes away, and he was apt to grow warm, but his anger left him as quickly as it came on, and there never has existed a man to whom he bore malice. He possessed a precious fund of rectitude and probity. The sworn enemy of injustice, whenever or by whomsoever committed, he used to censure and attack it, without the least attention to the rank or riches of the offender.—Recent examples of this are in the recollection of all who hear me." As he was filled with respect for religion, his piety was sincere, and his devotion full of fervour.—He went through all his Christian duties with the greatest attention. Euler loved all mankind, and if he ever felt a motion of indignation, it was against the enemy of religion, particularly against the declared apostles of infidelity. He was of a very religious turn of mind. He published a New Demonstration of the Existence of God, and of the Spirituality of the Soul, which last has been admitted into several divinity schools as a standard book. With scrupulous exactness he adhered to the religion of his country, that of Calvinism, and, fortified by its principles, he was a good husband, a good father, a good friend, a good citizen, a good member of private society.

"Euler was twice married, and had thirteen children, four of whom only have survived him. The eldest son was

* "Another proof of the strength of his memory and imagination deserves to be related. Being engaged in teaching his grandchildren geometry and algebra, and obliged, in consequence, to initiate them in the extraction of roots, he was obliged to give them numbers, which should be the powers of other numbers; these he used to make in his head; and one night, not being able to sleep, he calculated the six first powers of all the numbers above twenty, and to our great astonishment, repeated them to us several days after."

for some time his father's assistant and successor; the second, physician to the empress; and the third a lieutenant-colonel of artillery, and director of the armory at Sesterbeck. The daughter married major Bell. From these children he had thirty-eight grand-children, twenty-six of whom are still alive.' Never have I been present at a more touching sight than that exhibited by this venerable old man, surrounded, like a patriarch, by his numerous offspring, all attentive to make his old age agreeable, and enliven the remainder of his days, by every species of kind solicitude and care."

The catalogue of his works in the printed edition makes 50 pages, 14 of which contain the MS works.—The printed books consist of works published separately, and others to be found in the several Petersburgh acts, in 38 volumes, (from 6 to 10 papers in each volume)—in the Paris acts—in 26 volumes of the Berlin acts (about 5 papers to each volume):—in the "Acta Eruditorum," in 2 volumes;—in the "Miscellanea Taurinensia;"—in vol. IX. of the society of Ulyssingue—in the "Ephemerides de Berlin;" and in the "Memoires de la Societé Œconomique for 1766." His "Letters on Physics and Philosophy" were translated by the late Dr. Henry Hunter, and published in 1802, 2 vols. 8vo.[1]

EULOGIUS, the patriarch of Alexandria, a man of learning and piety, succeeded John IV. in that office in the year 581. He exerted himself with great effect against the heresies of his time, and wrote an able exposition of the orthodox faith, in a letter which he addressed to Eutychius, patriarch of Constantinople. He wrote also against the Novatians; but of his works there are only a few fragments remaining. He is said to have died in the year 608.[2]

EULOGIUS, archbishop of Toledo in the ninth century, was of an ancient Christian family of Cordova. In his youth he joined the community of ecclesiastics of St. Zoilus, then in the monastery of Cutelar, where he became intimate with Alvarus. In the year 844 he travelled into Navarre, and after his return to Cordova, in the year 850, he was imprisoned, under the reign of Abderamus, with some other Christians, on account of his religion.

[1] Principally from his Eloge by Fuss, printed at Petersburgh and Berlin, 1783, 4to.—Hutton's Math. Dictionary.

[2] Dupin.—Cave, vol. I.

From this, however, he appears to have been released, and continued to exhort the Christians to maintain their faith at the risk of their lives. Having concealed a young Christian female named Leocritia, whom her Mahometan parents would have forced to apostatize, he was apprehended with her, and both were condemned to be beheaded, which sentence was executed in the year 859. This was soon after his appointment to the archbishopric of Toledo, to which, however, he was never consecrated. He wrote "Memoriale Sanctorum," an account of the martyrdom of the Christians who had suffered before him in Cordova; and afterwards he wrote an apology or defence of the same martyrs. These and his other writings are inserted in the Bibl. Patrum, vol. XV. and were printed separately by Morales in 1554, and by Poncius Leo in 1574.[1]

EUMENIUS, a celebrated orator of the fourth century, was a Greek by family, as his name imports, but was born at Autun, as he himself informs us in the fine panegyric which he spoke at Treves in the year 309, in the presence of Constantine the Great. In the year 311 he again delivered an oration before that prince at Treves, as spokesman for the inhabitants of Autun, whom Constantine had honoured with a visit, and on whose city he had bestowed marks of liberality and favour. Eumenius long taught rhetoric in that city, and was highly esteemed by Constantine, as he had before been by Constantius Chlorus, the emperor's father, who died in the year 306. Eumenius appeared to most advantage in the oration which he delivered before Rictiovarus, or Riccius Varus, the prefect of Lyons, in favour of the public schools for the young Gauls, of which he himself had the care. They had been destroyed by the incursions of some rebels, and Eumenius, in order to their re-establishment, offered the whole of his salary, which is said to have amounted to 600,000 sesterces, or more than 3000*l.* of our money; but this appears to have included his salary as imperial secretary, an office which he also held. All that remain of his works are printed in the "Panegyrici veteres." His style indicates the declension of pure Latinity.[2]

EUNAPIUS, a native of Sardis in Lydia, flourished in the fourth century, under the emperors Valentinian, Valens,

[1] Dupin.—Moreri —Cave, vol. I.
[2] Moreri.—Fabric. Bibl. Lat.—Saxii Onomast.

and Gratian. He was a celebrated sophist, a physician and historian. He was brought up by Chrysanthius, a sophist of noble birth, who was related to him by marriage; at whose request he wrote his book "Of the Lives of the Philosophers and Sophists," in which he frequently shews himself an enemy to Christianity. Brucker calls it a mass of extravagant tales, discovering a feeble understanding, and an imagination prone to superstition. He wrote a history of the Cæsars, which he deduced from the reign of Claudius, where Herodian left off, down to that of Arcadius and Honorius. Photius speaks with approbation of this history; but complains, that he all along treats the Christian emperors very injuriously, while he is so partial to the heathen, as even to prefer Julian to Constantine the Great. He inveighs also severely against the monks, whom he charged with pride and insolence, under the mask of austerity; and ridicules with great profaneness the relics of the martyrs. This history is lost; but the substance of it is in Zosimus, who is supposed to have done little more than copy it. We have no other remains of Eunapius, but his "Lives of the Sophists," 1596, 8vo, except a small fragment of his history, which is printed at the end of some editions of the lives; though Fabricius is of opinion that this fragment belongs to another Eunapius, who lived somewhat earlier.[1]

EUNOMIUS, an Arian heretic of the fourth century, was born at Dacora, a town of Cappadocia; and was the son of a peasant: but not relishing a country life, he went to Constantinople, and afterwards to Alexandria, where he became the disciple and secretary of Ætius, but was abundantly more subtle than his master, as well as more bold in propagating the doctrines of his sect, who have since been called Eunomians. He then returned to Antioch, where he was ordained a deacon by Eudoxius, bishop of that place; but being sent to defend Eudoxius against Basil of Ancyra, before the emperor Constantius, he was seized upon the road by the partisans of Basil, and banished to Mida, a town of Phrygia. He returned to Constantinople, and in the year 360 was made bishop of Cyzicum, by his protector Eudoxius, who advised him to conceal his doctrines: but Eunomius was incapable of following this

[1] Cave, vol. I.—Moreri.—Brucker.—Lardner's Works.—Saxii Onomast.—Fabric. Bibl. Græc.

advice, and gave so much disturbance to the church by the intemperance of his zeal, that Eudoxius himself, by the order of Constantius, was obliged to depose him from his bishopric, and he was that year banished again. He retired to a house which he had in Chalcedonia, where he concealed the tyrant Procopius in the year 365, and being accused by the emperor Valens of having afforded shelter to his enemy, was by him banished a third time to Mauritania. Valens, bishop of Mursa, got him recalled; and he was next banished to the isle of Naxos, for disturbing the peace of the church. He again returned to Chalcedonia; but Theodosius the elder obliged him to quit that place, and sent him first to Halmyris, a desert of Mœsia, near the Danube, and afterwards to Cæsarea of Cappadocia; where, however, the inhabitants would not suffer him to continue, because he had formerly written against Basil, their bishop. Tired, at length, with being thus tossed about, he petitioned to retreat to the place of his birth; where he died very old, about the year 394, after having experienced great variety of sufferings.

Eunomius wrote many works; and his writings were so highly esteemed by his followers, that they thought their authority preferable to that of the gospels. The greatest part of them are lost: there is, however, besides two or three small pieces, "a confession of his faith" still remaining, which Cave took from a MS. in archbp. Tenison's library, and inserted into his "Historia Literaria," and Whiston afterwards published it in his "Primitive Christianity revived." The substance of his opinions is, "There is one God, uncreate and without beginning; who has nothing existing before him; for nothing can exist before what is uncreate; nor with him, for what is uncreate must be one; nor in him, for God is a simple and uncompounded being. This one, simple and eternal being, is God the creator and ordainer of all things: first indeed, and principally of his only begotten Son, and then through him of all other things. For God begot, created, and made the Son only, by his own direct operation and power, before all things and every other creature; not producing however any other being like himself, nor imparting any of his own proper substance to the Son: for God is immortal, uniform, indivisible, and therefore cannot communicate any part of his own proper substance to another. He alone is unbegotten; and it is impossible that any other being

should be formed of an unbegotten substance. He did not use his own substance in begetting the Son, but his will only; nor did he beget him in the likeness of his substance, but according to his own good pleasure. He then created the Holy Spirit, the first and greatest of all spirits by his own power indeed and operation mediately, yet by the immediate power and operation of the Son. After the Holy Spirit, he created all other things in heaven and in earth, visible and invisible, corporeal and incorporeal, mediately by himself, by the power and operation of the Son, &c. &c."[1]

EUPHORION, the son of Polymnestus of Chalcis in Eubœa, a Greek poet and historian, was born, according to Suidas, in the 26th olympiad, at the time when Pyrrhus was defeated by the Romans, which was in the third year of that olympiad, or B. C. 274. Although his person was not captivating, he is said to have been beloved by Nicia, the wife of Alexander the king of his country. Towards the latter end of his life, he grew rich, and became librarian to Antiochus the Great, king of Syria, at the time of whose accession he was above fifty years of age. The time of his death is uncertain. He wrote in heroic verse, some few fragments of which are still extant. Cicero speaks of his compositions as obscure: but he was highly esteemed by the emperor Tiberius, who imitated his style, and placed statues of him in the libraries of Rome. There was also another EUPHORION, a son of Æschylus, who gained prizes at Athens for some posthumous tragedies of his father's; and wrote a few himself; and a third, author of some Greek epigrams in the Anthologia, who flourished in the 126th olympiad.[2]

EUPHRANOR, an excellent sculptor and painter of Athens, was the disciple of Aristides, and flourished about 362 years before Christ. He wrote several volumes on the art of colouring, and on symmetry, which are lost. His conceptions were noble and elevated, his style masculine and bold; and he was, according to Pliny, the first who signalized himself by representing the majesty of heroes. Among his most celebrated paintings were the twelve Gods, the battle of Mantinea, and Theseus. The refinements of expression were certainly carried very far by Euphranor, if we may form our judgment from the Theseus,

[1] Cave, vol. I.—Lardner's Works.—Moreri.—Saxii Onomast.
[2] Moreri.—Dict. Hist.

which he opposed to that of Parrhasius, and the bronze figure of Alexander Paris, in whom, says Pliny, the umpire of the goddesses, the lover of Helen, and yet the murderer of Achilles, might be traced. He made the character of Paris so pregnant, that those who knew his history might trace in it the origin of all his future feats, though first impressed by the expression allotted to the predominant quality and moment. Such appears to be the expression of the sitting Paris, formerly in the cortile of the palace Altheims at Rome, a work of the highest style, and worthy of Euphranor, "though," says Mr. Fuseli, "I shall not venture to call it a repetition in marble of his bronze."[1]

EUPHRATES of Alexandria, a stoic philosopher, who flourished in the second century, was a friend of Dio and of Apollonius Tyanæus, who introduced him to Vespasian. Although a violent quarrel arose between the latter philosopher and Euphrates, in consequence of which Philostratus, the panegyrist of the former, inveighs with great severity against the latter, it appears from the testimony of Epictetus, Pliny the younger, and Eusebius, that Euphrates was universally esteemed for his talents and virtues, and that the censures of Philostratus deserve only contempt. Pliny's character of him is highly interesting. "If ever," says he, "polite learning flourished at Rome, it certainly does at present. Of this I could give you many instances; but I will content myself with naming only Euphrates the philosopher. When in my youth I served in the army in Syria, I had an opportunity of conversing familiarly with this excellent man, and took some pains to gain his affection, though that indeed was not difficult; for he is exceedingly open to access, and full of that gentleness of manner which he teaches. Euphrates is possessed of shining talents, which cannot fail to interest even the unlearned. He discourses with great accuracy, dignity, and elegance; and frequently rises into the sublimity and luxuriance of Plato himself. His style is copious and diversified, and so wonderfully sweet as to captivate even the most reluctant auditor. Add to all this, his graceful form, comely aspect, long hair, and large white beard; circumstances which, though they may probably be thought trifling and accidental, contribute, however, to procure him much reverence. There is no dis-

[1] Dict. Hist.—Fuseli's Lectures, p. 46, &c.

gusting negligence in his dress; his countenance is grave, but not austere; his approach commands respect, without exciting awe. With the strictest sanctity, he unites the most perfect politeness of manner. He inveighs against vice, not against men; and, without chastising, reclaims the offender. You listen with fixed attention to his exhortations, and even when convinced, still hang with eagerness upon his lips." In conformity to the principles of the stoic philosophy, Euphrates, when he found his strength worn out by disease and old age, voluntarily put a period to his life by drinking hemlock, having first, for some unknown reason, obtained permission from the emperor Adrian.[1]

EUPHRATES, a heretic of the second century, was the founder of the sect of Ophites or Serpentarians, one of whose dogmas was, "that the serpent by which our first parents were deceived, was either Christ himself or Sophia (wisdom) concealed under that form," for which reason they paid a kind of divine honours to certain serpents kept for that purpose. In most points he adhered to the Oriental or Gnostic philosophy, of two opposite principles with the Æons, and other dreams of those sects. Origen did not consider the disciples of Euphrates as Christians, but as calumniators of Jesus Christ; but Dr. Lardner, in their defence, has proved that they believed in Jesus, as an excellent *man*, and the true Messiah.[2]

EUPOLIS, was an Athenian comic poet, who flourished about the year 435 before Christ, in the time of the old comedy. (See CRATINUS). His play of "Numeniæ" was acted in this year, and his "Flatterers," about the year 420. Many others of his pieces are known by name, of which only fragments now remain. Of his death various accounts are given. Some say that he was thrown into the sea, by order of Alcibiades, for writing the "Baptæ" against him; others, that he was shipwrecked in a military expedition in the Hellespont, which produced, says Suidas, a decree, that no poet should perform military service. He obtained seven prizes in the theatres of Athens. His first drama was produced at the age of seventeen. There are some remarks on this poet in Cumberland's "Observer," but which are now known to have been Bentley's.[3]

EURIPIDES, a celebrated tragic poet, the contemporary and rival of Sophocles, was born of a creditable Athe-

1 Brucker.—Moreri. 2 Lardner's Works.—Mosheim's Hist.
3 Vossius de Poet. Græc.—Fabric. Bibl. Græc.

nian family; especially on his mother Clito's side, whom Suidas reports to have been nobly descended, though Aristophanes in jest calls her a cabbage-seller, and Valerius Maximus has recorded it in earnest. He was born in the island Salamis, whither his father and mother had fled, with a great many other eminent families of Athens, upon the formidable invasion of Greece by Xerxes: and his birth is supposed to have happened in the first year of the 75th olympiad, 480 years before Christ. His name is supposed to have been formed from the *Euripus*, or narrow sea, in which the battle of Salamis was fought, and the Persians defeated. It is said, that while his mother was with child, her husband Mnesarchus consulted the oracle of Apollo, to know what he might hope for; and that he received in answer, that the child who should be born to him would reach the summit of glory, and gain the honour of the sacred garland. Mnesarchus merely interpreting this promise of the oracle, that his son should win the prize in the Olympic games, took care to educate him in the same manner with those whom the Greeks designed for athletæ or wrestlers: but Euripides, though he made so good a progress in these feats of the body, as to gain the crown at the Athenian sports in honour of Ceres and Theseus, had always a more laudable ambition: and therefore, while his father was labouring to have him perfect in the palæstra, became a constant auditor of Anaxagoras in philosophy, and Prodicus in rhetoric; and diverted his leisure hours by studying painting, which some will have to have been at first his profession. It is not probable, that Euripides learnt morality of Socrates, as Gellius reports: Socrates was ten or twelve years younger than Euripides, and therefore is more likely to have profited by him; but it is certain that they were friends, and Socrates is thought to have been consulted by him in the composition of his dramas. Socrates very rarely frequented the theatre, except when the pieces of Euripides were represented. In the character of Palamedes, Euripides is supposed to have delineated that of his friend, and some verses are quoted addressing the Greeks as having slain the best and wisest of their nation, which the audience are said to have applied to the fate of Socrates, and to have burst into tears at the recollection of their crime. This, however, seems rather to savour of conjecture, and if the Athenians were ever thus affected, it must have been at some representa-

tion of the play subsequent to the death of Socrates, who survived Euripides some years, and therefore, in the character of Palamedes could have only alluded to his death, as the probable result of the jealousy and rashness of the Athenians.

The occasion of his applying himself to dramatic poetry was the extreme danger his master Anaxagoras had incurred by his philosophy: who, under the accusation of despising the public gods, was banished from Athens by the fury of the mob, and narrowly escaped with his life. Euripides was then eighteen; but his works will evidently shew, that he did not afterwards lay aside the study of morality and physics. He wrote a great number of tragedies, which were highly esteemed both in his life-time and after his death: and Quintilian, among many others, doubted whether he was not the best of the tragic poets. "Sophocles and Euripides," says he, "have far excelled Æschylus in tragedy. Many people question, which of these two poets in their different manner deserves the preference; but, as this bears no relation to what I am now writing upon, I shall leave it undetermined. However, there is no one but must own, that Euripides will be of much more use to those who are intended to plead: for his diction, which is censured by such as think there is more sublimity in the grave, majestic, and sonorous style of Sophocles, comes nearer to that of an orator. He likewise abounds with moral reflections; and is almost equal to the sages, when he treats on the same subject with them. In his manner of reasoning and replying, he may be compared to the most renowned orators at the bar. He charms all, when he attempts to raise the passions; and, when he would raise pity, he is inimitable." Quintilian has here specified three of the most prominent characteristics of Euripides, his disposition to philosophize, the rhetorical cast of his style, and the power of touching the passions, which, notwithstanding frequent insipidity, he sometimes exercises in a high degree. The philosophy of his master Anaxagoras may be often traced in his writings, as has been proved by Valckenaer in his learned diatribe on the fragments of Euripides, some chapters of which are devoted to the illustration of this subject.

It has been wondered, that the Roman poets should celebrate Sophocles, Æschylus, and Thespis, as Virgil, Propertius, and Horace have done, yet should make no men-

tion of Euripides: but the reason assigned for this omission is, that the syllables which compose his name were not suited to hexameter verse, and not that they thought him inferior, at least to Æschylus and Thespis. Varro relates, that out of the seventy-five tragedies written by him, five only gained the victory; yet observes, that most of those who conquered him were wretched poetasters. He was probably defeated by that private interest and intrigue, which frequently pronounces the fate of compositions; and the basest arts, we are told, were employed, in order to procure the favour of the judges. In the mean time, his pieces were prodigiously applauded; and nothing can better demonstrate the high esteem they were in, than the service they did to the Athenians in Sicily. The Athenian army under the command of Nicias suffered all the calamities of unsuccessful war, and the victors made a most cruel advantage of their victories; but although they treated the Athenian soldiers with so much inhumanity, yet they are said to have spared such as could repeat any verses of Euripides. "We are told," says Plutarch, "that many, who returned safe to their country, kindly saluted Euripides, declaring that they had been restored to their liberty, for teaching their victors such verses of his as they remembered; and that others, who roamed up and down, had meat and drink given them, in return for singing his verses."

It was almost impossible for two great poets, such as Sophocles and Euripides, who were contemporary, and aspired to the same glory, to love one another, or to continue long in friendship; and Athenæus relates several particulars of their enmity, which are no way honourable to them. Yet Sophocles discovered a great esteem for Euripides, when he heard of his death, and caused a tragedy to be represented, in which he himself appeared in a mourning habit, and made his actors take off their crowns. Aristophanes took great pleasure in ridiculing Euripides in his comedies, which perhaps might give him more uneasiness than his quarrel with Sophocles.

About a year after the Sicilian defeat, Euripides left Athens, and went to the Macedonian court, to which king Archelaus, who was fond of learned men, invited them by acts of munificence, gave them a gracious reception, and often raised them to very high honours. Euripides, if Solinus may be credited, he made his prime minister. Nothing can be a more express proof of the high esteem

Archelaus had for him, than his resenting some personal insults of one Decamnichus offered to Euripides. Our poet was seventy-two years of age when he went to that court, and had passed but few years there, when an unhappy accident concluded his life. He was walking in a wood, and, according to his usual manner, in deep meditation; when unfortunately meeting with Archelaus's hounds, he was by them torn to pieces. Every account gives him the same end, though it differs from the rest in some minute circumstances. Some indeed relate that he was pulled to pieces by women, to revenge the honour of their sex; but this is a fable, copied from that of Orpheus, who is said to have been destroyed by Bacchanals. It is not certain, whether his death happened by chance, or through envy of some of the courtiers. The author of an epigram in the Anthology denies all these accounts, and ascribes his death to a decay of nature. Archelaus, however, buried him with great magnificence; and not contented with solemnizing his funeral obsequies, he also cut his hair, and assumed all the marks of grief. The Athenians were so moved with his death, that the whole city went into mourning; and one of his friends, named Philemon, declared that, could he be persuaded that the dead enjoy a sense of things, he would hang himself, in order to be with Euripides. The Athenians also sent ambassadors to Macedonia, to request of Archelaus that his body might be removed to his native country; but the king refused their demand, and erected in memory of the poet a noble monument in the vicinity of Pella, his chief city. Disappointed of this, the Athenians testified their respect for Euripides by a cenotaph on the road leading from the city to the Piræus. Thucydides the historian is said to have written an epitaph on him, to this purpose: "All Greece is the monument of Euripides; the Macedonian land possesses his bones, for there he reached the boundary of his life. His country is Athens, the Greece of Greece. Having afforded general delight by his muse, he enjoys the recompense of general praise." That he was the friend of Socrates, may be thought a circumstance which strongly testifies the virtues of his private character. He seems not to have possessed the social qualities which distinguished his rival Sophocles. Both Euripides and his fellow-disciple Pericles are said to have imitated the austere manners of their master Anaxagoras. An ancient poet, Alexander

Ætolus, quoted by Gellius, says of him, that he was morose in social intercourse, averse from laughter, and even during the festivity of the banquet, ignorant how to promote hilarity; but that whatever he wrote he tempered with the sweetness of honey, and the charms of the Sirens. He has been charged with a professed antipathy to the fair sex. This should seem to be contradicted by his having been twice married; but it appears that he was unhappily married in both instances, and may from his own experience have contracted some degree of prejudice against the sex in general. Yet although he seems eager to take every opportunity of uttering a bitter or malignant sentiment against women, Sophocles is said to have observed, that the hatred which he expressed against them was confined to the stage. And even there our countryman, Barnes, observes that if he has described some females with all the vices incident to human nature, yet he has delineated many others with all the virtues that can adorn their sex.—He was near seventy-five years old when he died; and, notwithstanding some aspersions recorded by Athenæus, he was, according to the best accounts, a man of great gravity and severity in his conduct, and regardless of pleasures.

He is, of all writers, the most remarkable for having interspersed moral reflections and philosophical aphorisms in his dramatic pieces; and, it is generally thought, he has done it too frequently. Though he had the fate of Anaxagoras before his eyes, yet he was not always so well guarded in his maxims as he should have been. He hazarded one, relating to the sanctity of an oath, in his Hippolytus, which brought him in danger: "My tongue has sworn, but still my mind is free." For this verse he was impeached of impiety, as teaching and defending perjury; but it does not appear that he was punished for it. The answer he made to the accuser is left on record by Aristotle: "that it was a very unreasonable thing to bring a cause into a court of judicature, which belonged only to the cognizance of a theatre, and the liberty of a public festival; that, when these words were spoken on the stage, there went along with them some reason to justify them, and that he was ready to justify them, whenever the bill should be preferred in the right place." Another time, Seneca informs us, he incensed the audience highly, by making Bellerophon dogmatize too gravely in favour of avarice; so highly, that they would have driven the actor from the

stage, if Euripides himself had not appeared, and besought them to have a little patience, by assuring them, that they would soon see the unhappy end of the miser, whose maxims had so strongly disgusted the audience. Plutarch relates, that at another time such offence was taken at the two first verses of his Menalippus, which seemed to doubt the existence of Jupiter himself, that he was forced to change them: and others have concluded him to be an atheist, from impious speeches uttered in his plays. His error seems to have been his giving a turn, more offensive than necessary, to those impious sentiments which he was obliged to put into the mouths of his vicious characters. His editor Barnes observes, that, to support the character of Sisyphus, he was obliged to make him reason as an atheist; and that therefore Plutarch had no just cause to suspect there the artifices of an author, of giving vent to his own thoughts under another man's name. "I wonder very much," says Barnes, "what it was could make so great a man believe, that Euripides had delivered his sentiments craftily in the person of Sisyphus; and that this should be our tragic poet's opinion, since no man ever had a deeper sense of religion than Euripides, as is manifest from numberless passages in his works; and it very justly suited the character of Sisyphus to speak impiously, as I observed on Bellerophon."

He used to shut himself up in a gloomy cave, and there compose his works. This cave was in the isle of Salamis, and Aulus Gellius had the curiosity to go into it. He composed his verses with great difficulty. He one day complained to the poet Alcestis, that in the three last days he had been able to write but three verses, though he had laboured with all his might. Alcestis observed, with an air of high vanity, that he had written an hundred with the utmost ease. "Ay, but," says Euripides, "you don't consider the difference: your verses are made to live no longer than these three days, whereas mine are to continue for ever." The works of Euripides, as well as Sophocles, were transmitted to king Ptolemy, when he was founding the Alexandrian library, a circumstance thus related by Galen: "King Ptolemy," says he, "sent to the Athenians to borrow the original manuscripts of Sophocles, Æschylus, and Euripides, in order to transcribe them for his library; laying down in their hands fifteen talents of silver, by way of security. Upon receipt of the books, he took care to have them written out on the fairest parch-

ment, and set off with the richest ornaments: and then, keeping the originals, he sent the copies to Athens, with this message, viz. that the king had desired the city to accept of those books, and of the fifteen talents which he had left in their hands: that they had no reason to be angry, since, if he had neither sent them the originals nor the copies, he had done them no injury, inasmuch as they themselves, by taking a security, supposed it a sufficient reparation for the loss."

There are now extant but nineteen of his tragedies, and part of a twentieth; though according to Suidas he composed ninety-two; according to others, seventy-five only; but Barnes found the titles of eighty-four. It seems to be generally agreed, that in the construction of his plots, and the delineation of his characters, Euripides is inferior to Sophocles; his introductory prologues are inartificial, and too much impair the interest of the catastrophe; his incidents are frequently improbable, and he sometimes throws parts of his subject into long and tedious narratives; but yet his beauties are more striking than his faults, and he was in the highest sense a poet, and by the ancients was placed at the head of the tragic writers. Besides his plays, five letters are ascribed to Euripides, three of which are addressed to king Archelaus, and the two others to Sophocles and Cephisophon; but these are consigned by Bentley to the same condemnation with the epistles of Phalaris, and other forgeries of the ancient sophists.

The earliest edition of any part of the works of Euripides was printed at Florence, about the end of the fifteenth century. It is a small volume in 4to, printed in capital letters, and containing only the Medea, Hippolytus, Alcestis, and Andromache. This was followed by the *princeps* or Aldine edition, Venice, 1503, 8vo, containing eighteen tragedies, but not taken from very good manuscripts Three editions, printed at Basil by Hervagius, 1537, 1544, and 1551, 8vo, were chiefly taken from the Aldine copy. To the last is annexed the Electra, first published by P. Victorius, at Florence, 1545. The edition of Oporinus, Basil, 1562, fol. contains the nineteen tragedies, with the Latin version of Stiblinus, and the notes of Brodæus on several of the tragedies. A small edition was published by Canter, at Antwerp, 1571, 12mo, the Greek only, which is correct, and was the basis of several of the subsequent editions. This edition was reprinted at

Heidelberg, 1597, 2 vols. 8vo, with a Latin version, and the commencement of the imperfect play (the Danae) found in a MS. of the Palatine library. The notes of Æmilius Portus, printed separately, are frequently annexed to it. Joshua Barnes's magnificent edition appeared at Cambridge, 1694, and still maintains considerable estimation; but there is no editor to whom Euripides is more indebted than to Dr. Musgrave, whose edition was printed at Oxford, 1778, 4 vols. 4to. Beck's edition, Leipsic, 1778—1788, 3 vols. 4to, contains a reprint of that of Barnes, with a collation of Musgrave's edition, and his notes. An account of the editions of the separate plays may be seen in our authorities. By the laudable labours of Mr. Wodhull and Mr. Potter, the English language can now boast of two good poetical translations of Euripides.[1]

EUSDEN (LAWRENCE), an English poet, descended from a good family in Ireland, was son of Dr. Eusden, rector of Spotsworth in Yorkshire, and was educated at Trinity college, Cambridge; after which he went into orders, and was for some time chaplain to Richard lord Willoughby de Broke. His first patron was the celebrated lord Halifax, whose poem "On the Battle of the Boyne," Eusden translated into Latin. He was also esteemed by the duke of Newcastle, on whose marriage with lady Henrietta Godolphin he wrote an Epithalamium, for which, upon the death of Rowe, he was by his grace (who was then lord chamberlain, and considered the verses as an elegant compliment) preferred in 1718 to the laureatship. He had several enemies; and, among others, Pope, who put him into his Dunciad; though we do not know what provocation he gave to any of them, unless by being raised to the dignity of the laurel. Cooke, in his "Battle of the Poets," speaks thus of him:

"Eusden, a laurel'd bard, by fortune rais'd,
By few been read, by fewer still been prais'd," &c.

And Oldmixon, in his "Art of Logic and Rhetoric," p. 413, is not sparing of his reflexions on the poet and his patron. His censures, however, are plainly those of a disappointed competitor, and perhaps great part of the ridicule, which has been thrown on Eusden, may arise from his succeeding so ingenious a poet as Rowe. That he was no inconsiderable versifier, the poems he has left will evince; and, as his moral character appears to have

1 Gen. Dict.—Atheneum, vols. IV. and V.—Dibdin's Classics.—Saxii Onomast.

been respectable, the duke acted a generous part in providing for a man who had conferred an obligation on him. The first-rate poets were either of principles very different from the government, or thought themselves too distinguished to undergo the drudgery of an annual ode. Eusden, however, seems to have been but little known before his preferment, if we judge by the manner in which he is mentioned in the duke of Buckingham's "Session of the Poets:"

"In rushed Eusden, and cried, who shall have it
But I the true laureat, to whom the king gave it?
Apollo begg'd pardon, and granted his claim,
But vow'd that till then he ne'er heard of his name."

Eusden has been mentioned among the writers of the Spectators and Guardians, but only one or two trifles can be attributed to him on good authority. Gray, in a letter to Mason, says that Eusden set out well in life, but afterwards turned out a drunkard, and besotted his faculties away. He died at his rectory at Coningsby, Lincolnshire, the 27th of September, 1730; and left behind him in MS. a translation of the works of Tasso, with a life of that poet. Some of his best poems may be seen in Nichols's "Select "Collection."[1]

EUSEBIUS, an eminent ecclesiastical historian, surnamed Pamphilus, from his friendship with Pamphilus the Martyr, was born in Palestine, about A. D. 267. Cave thinks it probable, that he was born at Cæsarea; but we have no account of his parents, or his masters. He tells us himself, that he was educated in Palestine, and saw Constantine there, while he travelled through that country in the retinue of Diocletian. He was ordained priest by Agapius, bishop of Cæsarea, where he contracted an intimacy with Pamphilus, an eminent presbyter of that church. During the persecution under Diocletian, he exhorted the Christians to suffer resolutely for the faith of Christ; and particularly assisted his friend Pamphilus, who suffered martyrdom in the year 309, after two years imprisonment. In the time of the same persecution he went to Tyre, where he was an eye-witness of the glorious combats of the five Egyptian martyrs. He was likewise in Egypt and at Thebais, where he saw the admirable con-

[1] Cibber's Lives.—Nichols's Poems.—Spectator and Guardian, with notes, octavo edit. 1806.

stancy of many martyrs of both sexes, and was himself imprisoned. He has been reproached with having offered incense to idols in this persecution, in order to free himself from prison. This imputation was fixed upon him by Potomon, bishop of Heraclea, at the council of Tyre. Epiphanius informs us that Potomon, seeing Eusebius sitting in the council, cried out, "Is it fit, Eusebius, that you should sit, and that the innocent Athanasius should stand to be judged by you? Who can bear such things as these? Tell me, were not you in prison with me during the time of the persecution? I lost an eye in defence of the truth; but you are maimed in no part of your body, nor did you suffer martyrdom, but are whole and alive. By what means did you escape out of prison, unless you promised our persecutors that you would do the detestable thing, and perhaps have done it?" Epiphanius adds, that Eusebius, hearing this, rose and broke the assembly, saying, "If, when you are out of your own country, you say such things against us, it is certain that your accusers must be in the right: for, if you exercise your tyranny here, you will do it with much more assurance in your own country." Valesius observes, from the above-cited passage of Epiphanius, that those persons are mistaken, who relate that Eusebius had sacrificed to idols, and that it was openly objected to him in the council of Tyre; since Potomon did not charge him with it, but only grounded a suspicion on his being dismissed safe and whole. Besides, as Cave very properly remarks, had he really sacrificed, the discipline of the church was then so rigid, that he would have been degraded from his orders; at least, would never have been advanced to the episcopal dignity. Dr. Lardner has also brought various authorities to prove this accusation unfounded.

When the persecution was over, and peace restored to the church, Eusebius was elected bishop of Cæsarea, in Palestine, in the room of Agapius, who was dead; and this was about the year 313 or 315. He had afterwards a considerable share in the contest relating to Arius, priest of Alexandria; whose cause he, as well as other bishops of Palestine, defended at first, upon a persuasion that Arius had been unjustly persecuted by Alexander, bishop of Alexandria. He not only wrote to that bishop in favour of Arius, but likewise, not being able to procure his restoration, permitted him and his followers to preserve their

rank, and to hold in their churches the ordinary assemblies of the faithful, on condition that they should submit to their bishop, and intreat him to restore them to communion. He assisted at the council of Nice, held in the year 325, and made a speech to the emperor Constantine, at whose right hand he was placed, when he came to the council. He at first refused to admit of the term Consubstantial; and the long and formal opposition which he made to it occasioned a suspicion for which there seems to be very good ground, that he was not altogether sincere, when he subscribed, as he did at length, to the Nicene creed. About the year 330 he was present at the council of Antioch, in which Eustathius, bishop of that city, was deposed, but though he consented to his deposition, and was elected to the see of Antioch in his room, he absolutely refused it; and when the bishops wrote to Constantine to desire him to oblige Eusebius to consent to the election, he wrote also to the emperor, to request him that he would not urge him to accept of it; which Constantine readily granted, and at the same time commended his moderation. Eusebius assisted at the council of Tyre held in the year 335 against Athanasius; and at the assembly of bishops at Jerusalem, when the church was dedicated there. He was sent by those bishops to Constantine, to defend what they had done against Athanasius; and it was then that he pronounced his panegyric upon that emperor, during the public rejoicings in the 30th year of his reign, which was the last of his life. He was honoured with very particular marks of Constantine's esteem: he frequently received letters from him, several of which are inserted in his books; and he was often invited to the emperor's table, and admitted into private discourse with him. When Constantine wanted copies of the scriptures for the use of those churches which he had built at Constantinople, he committed the care of transcribing them to Eusebius, whom he knew to be well skilled in those affairs; and when Eusebius dedicated to him his book "concerning Easter," he ordered it immediately to be translated into Latin, and desired our author to communicate as soon as possible the other works of that nature which he had then in hand.

Eusebius did not long survive Constantine, for he died about the year 338, according to Dupin; or the year 340, according to Valesius. He wrote several great and important works, of which among those that are extant we

have, 1. "Chronicon;" divided into two parts, and carried down to A. D. 325; in which, not long before the council of Nice, Cave supposes this work to have been finished. The first part, which is at present extremely mutilated, contains an history of the Chaldeans, Assyrians, Medes, Persians, Lydians, Jews, Egyptians, &c. from the creation of the world. In the second part, which is called "Canon Chronicus," he digests the history of the several nations according to the order of time. St. Jerom translated both parts into Latin: but we have remaining of the version of the first part, only some extracts, containing the names of the kings, printed with the translation of the second part. It was printed at Basil, and afterwards published more accurately by Arnauld de Pontac, bishop of Baras, at Bourdeaux in 1604. But no person ever undertook to collect the Greek fragments of the original, till Joseph Scaliger published them at Leyden, 1606, in folio, under the following title: "Thesaurus temporum, complectens Eusebii Pamphili chronicon Latine, S. Hieronymo interprete, cum ipsius chronici fragmentis Græcis antehac non editis, et auctores omnes derelicta ab Eusebio continuantes. Edente Josepho Justo Scaligero, qui notas et castigationes in Eusebium, nec non Isagogicorum Chronologiæ canonum libros tres adjecit." There was another edition, much enlarged, printed at Amsterdam in 1658, in 2 vols. fol. under the care of Alexander Morus. Dupin says, that "this work of Eusebius displays a prodigious extent of reading, and consummate erudition. It is necessary to have read an infinite number of books and ancient monuments, in order to compile an universal history; and to have been master of a very clear understanding at the same time, in order to collect such a multitude of facts, and dispose them in their proper order. This is an immense labour, which is a strong proof of the vast reading and prodigious memory of Eusebius. It must be owned, indeed, that Africanus's Chronicle was of great service to him, and that he has copied that author throughout his work. However, he has corrected several of Africanus's mistakes, though he has fallen into others himself. But it is almost impossible not to err in a work of such vast extent and difficulty as an universal chronicle. Mistakes are excusable in a performance of this kind; nor can they hinder it from being deservedly considered as one of the most useful works of antiquity."

His next work is, 2. "Præparationis Evangelicæ, libri XV." Valesius tells us that this book, as well as his treatise "De Demonstratione Evangelicâ," was written before the Nicene council, since they are expressly cited in his "Ecclesiastical History," which Valesius affirms to have been written also before it; but Cave is of opinion that the book "De Præparatione Evangelicâ" was written after that council, undoubtedly after his "Chronicon," since his "Canones Chronici" are expressly cited in it. 3. "De Demonstratione Evangelicâ." We have of this work only ten books extant, though Eusebius wrote twenty. A beautiful edition of this and the former book was printed in Greek by Robert Stephens in 1544 and 1545, in 2 vols. fol. They were reprinted at Paris, 1628, in 2 vols. fol. with a new version of the book "De Præparatione," by the Jesuit Francis Vigerus, and with Donatus's translation of the book "De Demonstratione." 4. "Historiæ Ecclesiasticæ, libri V." containing the history of the church from the beginning to the death of Licinius the elder, which includes a period of 324 years. Valesius observes, that he wrote this after almost all his other works; and Cave says, that it was written after the Nicene council, since he mentions in it not only his "Chronicon," but likewise his treatise "De Demonstratione." At the end of the eighth book we find a small treatise "Of the Martyrs of Palestine;" in which he describes the martyrdom of those who suffered for the faith of Christ in that province. This has been erroneously confounded with the 8th book of the history; whereas it is a separate tract, which serves for a supplement to that book. The Ecclesiastical History has been often translated and printed: but the best edition is that of Henry Valesius, who, having remarked the defects of all the former translations, undertook a new one, which he has joined to the Greek text revised by four manuscripts, and has added notes full of erudition. Valesius's edition was printed at Paris in 1659 and 1671, and at Francfort in 1672, with the rest of the ecclesiastical historians. It was printed again at Cambridge in 1720, in three vols. folio, by William Reading, who has joined to the notes of Valesius such observations of modern authors as he could collect; but, in Le Clerc's opinion, somewhat too harsh, "they might as well have been placed at the end of the book, since they are much inferior to those of Valesius, both for style and matter; and appear

with the same disadvantage as an ordinary painting placed by the work of an eminent master."

Eusebius wrote, 5. "Contra Hieroclem liber." Hierocles had written a book under the name of Philalethes, against the Christian religion; in which, to render it ridiculous, he had compared Apollonius Tyanæus with Christ, affirming that the former had worked miracles as well as the latter, and was ascended to heaven as well as he. Against this work of Hierocles, Eusebius's book was written; and it is printed at the end of the "De Demonstratione Evangelicâ," and at the end of Philostratus "De vita Apollonii." 6. "Contra Marcellum, libri II." and "De Ecclesiastica Theologia, libri III." This work was designed to confute Marcellus, bishop of Ancyra, who was condemned for Sabellianism in the synod at Constantinople in the year 336; and was written at the desire of that synod. It is subjoined also to the book "De Demonstratione." 7. "Epistola ad Cæsarienses de fide Nicæna." Socrates and Theodoret have preserved this in their ecclesiastical histories. 8. "De locis Hebraicis," containing a geographical description of all the countries, cities, and places, mentioned in the Old Testament. It was translated into Latin, and at the same time enlarged and corrected by St. Jerom. The original, with that translation, and a new version, with learned notes, was published by James Bonferius at Paris in 1631 and 1659. 9. "Oratio de laudibus Constantini," mentioned above, which is printed at the end of the Ecclesiastical History. 10. "De vita Constantini, libri IV." This is rather a panegyric than a life, being written in a florid and oratorical style. Some have denied this to be Eusebius's; but Cave thinks their arguments so inconsiderable, as not to deserve a particular answer. It is subjoined to the Ecclesiastical History. 11. "Expositio in Canticum Canticorum." This was not written entirely by Eusebius, but compiled partly out of his writings, and partly out of those of Athanasius, Didymus, St. Gregory of Nyssen, and others. It was published in Greek with Polychronius and Psellus by Meursius at Leyden, 1617, 4to. 12. "Vitæ prophetarum," ascribed to Eusebius in an ancient manuscript, and published with the Commentaries of Procopius on Isaiah, in Greek and Latin, by Curterius, at Paris, 1580, in folio. 13. "Canones sacrorum evangeliorum X." The translation of these by St. Jerom is published among that father's works,

and in the "Bibliotheca Patrum." 14. "Apologiæ pro Origene liber primus," translated by Ruffinus, is published in St. Jerom's works. St. Jerom tells us that Eusebius was the sole author of the "Six Books of the Apology for Origen," ascribed to his friend Pamphilus: but it is evident from the testimony of Eusebius himself, and from that of Photius, that he wrote the first five books in conjunction with Pamphilus, and added the sixth after the death of that martyr. The Latin translation of the first book of this work is all that we have remaining of it. 15. "Sermo in illud, Sero sabbatorum. Item, De Angelis ad monumentum visis." These two sermons were published in Greek and Latin by Combefisius. Besides these works of Eusebius, there are several extant in MS. which have not yet been published; and the titles of several, which are not extant. Of the latter kind, the thirty books "against Porphyry," (though Cave makes but twenty-five) "are," says Le Clerc, "in all probability the greatest loss which we have sustained with respect to the writings of Eusebius; for we might have learned from them the objections of the most learned philosopher of his time, and the answers of the most learned bishop also of his time."

Photius has said of Eusebius, that he was a man of extensive learning, but that his style is neither agreeable nor polite. Dupin observes, that he was one of the most learned men of antiquity, as his friends and enemies have equally acknowledged; and that there was none among the Greek writers who had read so much; but remarks, that he never applied himself to the polishing his works, and is very negligent in his style. Dr. Jortin styles Eusebius "the most learned bishop of his age, and the father of ecclesiastical history. Like the illustrious Origen," says he, "of whom he was very fond, he hath had warm friends and inveterate enemies; and the world hath ever been divided in judging of his theological sentiments. The Arians and Unitarians have always laid claim to him—and in truth any party might be glad to have him.—He scrupled at first to admit the word Consubstantial, because it was unscriptural; but afterwards, for the sake of peace and quiet, he complied with it in a sense which he gave to it. He seems to have been neither an Arian nor an Athanasian, but one who endeavoured to steer a middle course, yet inclining more to the Arians than the Athanasians." Le Clerc had a dispute with Cave about the orthodoxy of Eusebius;

who, as Cave said, was a Consubstantialist, but, according to Le Clerc, an Arian, which last opinion appears to us most probable, as he associated with Arius, and joined in the condemnation of the Athànasians. Brucker, speaking of his "Preparatio et Demonstratio Evangelica," says, that had this celebrated work been more free from prejudice; had he taken more care not to be imposed upon by spurious authorities; had he more clearly understood, from the leading principles of each sect, its peculiar language; had he distinguished the pure doctrine of Plato from that of the later Platonists; had he more accurately marked the points of difference between the tenets of the sectarian philosophers and the doctrine of Christ, his works would håve been much more valuable.[1]

EUSEBIUS. Of the bishops of this name who lived in the fourth or fifth centuries, the following only seem deserving of brief notice. They were in general polemics, and their lives were spent in controversy, for or against the Arian doctrines. Of these, EUSEBIUS, bishop of Berytus and Nicomedia in the fourth century, adopted the errors of Arius, persecuted St. Athanasius, was assiduous about the emperor Constantine till his death, and gained Constantius and all the imperial family to his party. Eusebius usurped the see of Constantinople, after procuring the banishment of Paul, the legal bishop, and died in the year 342.[2]

EUSEBIUS (EMISSENUS), so called from his being bishop of Emessa, was among the disciples of Eusebius of Cesarea, and died about the year 359. Several works are ascribed to him, which appear to belong to more modern authors: they are in the library of the fathers.[3]

EUSEBIUS (ST.), bishop of Verceli, in the fourth century, was a warm defender of St. Athanasius, whose firmness on that occasion offending the emperor Constantius, he was sent into exile. At his return he opposed Auxentius, the Arian bishop of Milan. He died about the year 370. A Latin version of the four Evangelists is attributed to him, which was published at Milan by John Andrew Trici, 1748, 4to; and whether this version was really by St. Eusebius or not, it is said to be very valuable. Two of his letters are in the library of the fathers.[4]

[1] Gen. Dict.—Cave, vol. I.—Dupin.—Lardner's Works.—Jortin's Remarks on Eccl. History.

[2] Cave, vol. I.—Lardner's Works.—Moreri. [3] Ibid. [4] Ibid. and Dupin.

EUSEBIUS (St.) bishop of Samosata, in the fourth century, at first joined the Arian party. The see of Antioch being vacant, they agreed with the orthodox to choose Meletus bishop, and entrusted Eusebius with the decree of this election; but St. Meletus declaring immediately for the catholic faith, the Arians, supported by the emperor Valens, resolved to depose him. Eusebius, informed of their mischievous design, retired to his diocese, with the writings which had been entrusted to him. On this messengers were dispatched after him, and the emperor's envoy threatened to cut off his right hand, if he did not deliver up the act of election; but Eusebius presenting his two hands, said he would suffer them both to be cut off, rather than part with this act, unless in presence of all those who had entrusted him with it. In the year 353 he subscribed to the Nicene faith in the council of Antioch, and went to Cæsarea in Cappadocia in the year 371, at the request of St. Gregory the elder, of Nazianzen, to elect St. Basil bishop of that city. His zeal for the faith caused him to be banished by Valens in the year 373, during which exile he went disguised as a soldier, to comfort the orthodox under their persecutions. After the death of Valens, St. Eusebius assisted at the council of Antioch in the year 378, and was employed by the members of it, to visit some eastern churches, which he did with good success in Mesopotamia, and part of Syria; but having ordained Maris, bishop of the little city of Doliche in Syria, on his entering the city to put him in possession of his church, a woman of the Arian party threw a tile upon his head, which wounded him mortally. In his last moments he sought and obtained a promise from those who attended him, that the woman should not be prosecuted; which was done nevertheless, but the catholics procured her pardon. St. Gregory of Nazianzen, and St. Basil, wrote several letters to St. Eusebius.[1]

EUSTACHIUS (Bartholomew), one of the most celebrated anatomists of the sixteenth century, was a native of San Severino, a village in Italy. He was educated at Rome, where he first conceived a bias in favour of medicine, and especially of anatomy, and cultivated the latter with such success, that he was appointed to the professor's chair in that college. His life probably passed in the quiet pursuit

1 Moreri.—Dupin.—Milner's Ch. Hist. vol. II. p. 166.

of his studies and exercise of his profession, as no other events are on record concerning him. He died at Rome in 1574. Eustachius was the author of several works, the greater part of which are lost. His treatise "De Controversiis Anatomicorum," which was one of the most considerable of his productions, is much regretted. His opuscula which remain appeared under the following titles, "Opuscula Anatomica, nempe de Renum structura, officio, et administratione: de auditûs organo: ossium examen: de motu capitis: de vena quæ azygos dicitur, et de alia, quæ in flexu brachii communem profundam producit: de dentibus," Venet. 1563, and again in 1674, with the notes of Pinus. An edition was also published at Leyden, in 1707, under the superintendance of Boerhaave. He has the merit of several discoveries in anatomy; being the first who described the renal capsules, the thoracic duct, and the passage leading from the throat to the internal ear, which is still called from him the Eustachian tube. A series of figures engraved on copper were mentioned in his "Opuscula" as nearly finished; but they were not discovered until 1714, when they were published at Rome by Lancisi, physician to pope Clement XI. in one volume, folio. These plates were again published, but not well printed, at Geneva in 1717. The edition of Rome in 1728 is excellent; but the one published at the same city in 1740, by Petrioli, is less valuable. The same work was twice published at Leyden, under the direction of Albinus, viz. in 1744 and 1762. Eustachius edited the lexicon of Erotian at Venice in 1666, under the title of "Erotiani, Græci scriptoris vetustissimi, vocum, quæ apud Hippocratem sunt, collectio, cum annotationibus Eustachii," in quarto.[1]

EUSTATHIUS (St.) a pious and learned bishop of Berea, was born at Sida in Pamphilia, and translated to the see of Antioch in the year 323. He assisted at the council of Nice in the year 325, and zealously defended the orthodox faith against the Arians, who accused him of infamous crimes, deposed him, and procured his banishment, by Constantine, to Trajanopolis in Thrace, where he died, about the year 337. He wrote several works, of which we have none remaining but his "Treatise on the Pythoness;" which Leo Allatius published in 1689, 4to,

[1] Rees's Cyclopædia.—Manget and Haller Bibl. Anat.—Saxii Onomast.

with another treatise on the "Exaëmeron," which is also attributed to St. Eustathius, but probably written by a more modern author. It is in the library of the fathers, and was published separately at Lyons, 1624, 4to.[1]

EUSTATHIUS, a learned critic of the twelfth century, was born at Constantinople. He was at first master of the rhetoricians *(rhetorum magister)*, and afterwards deacon of the great church, under the patriarchate of Lucas Chrysobergus, who arrived at that dignity in 1155, and appears to have conferred many favours on Eustatius. Having been elected bishop of Myra in Lycia, he had accepted the office, and was about to be consecrated, when the emperor Emanuel Comnenus sent a congé d'elire to the synod, enjoining them to choose him archbishop of Thessalonica. In this he displayed great prudence, knowledge of business, and extensive learning, as appears by his works. In 1180 he was one of the prelates who remonstrated against the order of Emanuel Comnenus to erase from the Greek catechism, a censure of what is said of God by Mahomet in the Alcoran. Five years after, we find Eusebius displaying his spirit and regard for his flock in a remarkable manner. Andronicus Comnenus, cousin-german of the emperor Emanuel, had usurped the throne, by causing Alexis, the son and successor of Emanuel, to be strangled in 1183. This act of barbarity procured Andronicus many enemies, and among the rest Alexis Comnenus, the nephew of Emanuel, to whom he had been cup-bearer, and who was afterwards banished to Scythia by him. Alexis went then to Sicily, to the court of William II. surnamed the Good, and excited him to declare war against the empire of Constantinople. The king of Sicily, who appears to have wanted little persuasion on this occasion, raised an army, passed the straights, and took the city of Duras. He then went by sea to Thessalonica, which he besieged both by sea and land. Eustathius would not for a moment quit his flock amidst so many dangers, but shut himself up in the city, endured the hardships of the siege, with the greatest fortitude, and exhorted his people to bear with Christian patience the chastisements of the Almighty. The city was at last taken by the cowardice of the governor, and was pillaged, the churches themselves not being spared, and the inhabitants were treated with the utmost cruelty by the

1 Cave, vol. I.—Dupin.—Moreri.—Lardner's Works.

conquerors. Eustathius, not fearing their power, addressed himself with so much spirit and eloquence to the Sicilian commanders, as to obtain a considerable alleviation of the sufferings of the inhabitants, from which they were entirely delivered the following year. Nicetas attributes this in a great measure to the prayers of their archbishop. The time of his death is unknown, but he appears to have been alive in 1194.

The learned works for which he is chiefly memorable are his "Commentaries upon Homer and Dionysius Periegetes." His "Commentaries upon Homer" were first published with that poet at Rome in 1550, under the pontificate of Julius III. to whom they were dedicated; and were reprinted by Frobenius at Basil ten years after. They are very copious, and frequently illustrate the text; but are principally valued by grammarians, for the great assistance they afford, in understanding the Greek language. The learned Duport, in his "Gnomologia Homerica," wonders that Eustathius, who was a Christian and an archbishop, should never mention Holy Scripture, and very seldom the ecclesiastical writers, throughout his Commentaries, though he had so many opportunities of introducing both. Fabricius, however, imputes this silence to his having collected the materials of them from the more ancient commentators upon Homer, who knew nothing of the sacred books, which is not improbable. Eustathius's "Commentaries upon the Periegesis of Dionysius," were first published at Paris in 1577, but very imperfectly; they were afterwards greatly augmented by Fabricius, who supplied a hiatus between verses 889 and 917; and this addition was inserted in its proper place by Hudson, in his edition at Oxford, 1697, 8vo. From the similarity of the name, the "Loves of Ismenias and Ismene" have very unjustly been attributed to him. "Eustathii Comment. in Hexæmeron," Leyden, 1629, has also by some been attributed to him, but the real author and the time he lived are unknown. Among the MSS. in the library of the Escurial, are two discourses attributed to him; the one, "Oratio ad eos qui in templo erant Sancti Myroblytæ, id est Demetrii, in principio indictionis, anno mundi 6702 (A. C. 1194);" the other, "Oratio ad Michaelem Stathmitem, Saccularium et Chartophylacem, quod sæpe cum melodiis celebrare debeant memoriam Sancti martyris Demetrii." Oudin, who informs us of these manuscripts, adds, that among the MSS.

upon paper in the library of Basil, there is a very beautiful one in Greek, of the quarto size, which is titled "The Homilies of Eustathius the metropolitan of Thessalonica," and in the Bodleian are some MSS. attributed to him, as, an "Oratio in Imperatorem Em. Comnenum;" "Supplicatio," as it appears to be, "ad eundem Imperatorem, nomine civitatis cum siccitate laboravit," & "Lamentatio in obitu fratris." In the same collection also, are two funeral orations delivered on the death of Eustathius, one of which Fabricius assures us was by Michael Chonita Acominat, archbishop of Athens; the other bears the name of Euthymius, who, according to Fabricius and Oudin, was Euthymius Zigabenus, or Zigadenus, who flourished under Alexis Comnenus, but this is doubtful. Du Cange notices a correspondence between Eustathius and Michael Psellus in the French king's library, and in that of Vienna is a commentary by him on John of Damascus's hymn for the day of Pentecost. In Aldus's collection of Greek grammarians is a treatise by him on the dialects used by Homer. The manuscript copies of his Commentary on Homer are not scarce in France, and there are some in Italy, of which Polito availed himself when he began his new edition of Eustathius in 1730, &c. but he finished only the first five books of the Iliad. The only complete editions are those mentioned above.[1]

EUSTRATIUS, bishop of Nice, flourished in the beginning of the twelfth century, and was celebrated for his polemic writings in divinity, and his philosophical works. Anna Comnena says of him, that "he was a man wise in divine knowledge; and, in the profane disputations of the schools, superior to the best ornaments of the academy, and the porch." His Greek commentaries on Aristotle's latter analytics, and on his ethics, are still extant; the former published at Venice in 1534, the latter at the same place in 1536, and at Paris in 1543. A work against Chrysolanus on the Holy Ghost is said also to be extant in manuscript.

There was another EUSTRATIUS, a priest of Constantinople, whose time is not exactly known, but conjectured to be the sixth century. Photius has given a character of his writings, and an account of a work by him on the state of the dead, and a life of the patriarch Eutychius.[2]

[1] Fabr. Bibl. Græc.—Chaufepie.—Saxii Onomast.
[2] Cave, vol. I. and II.—Dupin.—Moreri.

EUTHYMIUS (ZIGABENUS, or ZIGADENUS, for it is read both ways; and though the name has the appearance of a Gentile adjective, no place is known from which it can be derived) a Greek monk of Constantinople, was in favour with the emperor Alexis Comnenus, whom he survived, the emperor dying in 1118. At the command of Alexis, he composed his great work, entitled "Panoplia dogmatica Orthodoxæ fidei," or, the whole armour of the doctrine of the orthodox faith, against heretics of all kinds; which has lately been rendered famous by being cited in the dispute concerning 1 John v. 7. It was printed at Leyden, 1556, 8vo, and reprinted at Tergovist in Wallachia, 1710. He wrote besides nine other works on various theological subjects, which are enumerated by Fabricius, in his Biblioth. Græc. l. v. c. 11: the principal are a commentary on the four Gospels and the Psalms, and on Solomon's Song: these commentaries are literal, moral, and allegorical; but in the use of allegory, he is more rational than most of the authors of the thirteenth century. In some of his works he very highly praises Alexis for his theological knowledge and excellence in disputation It is not known at what time he died. We have mentioned him above as the supposed author of a funeral oration on the Greek commentator Eustathius. There is also a Georgius Zigabenus mentioned by Fabricius.[1]

EUTOCIUS, of Ascalon in Palestine, a Greek mathematician of the sixth century, was one of the most intelligent of those who lived in the decline of Greek literature. He wrote Commentaries on the Conics of Apollonius, which were addressed to Anthemius, and are inserted in Halley's edition of that author, published at Oxford in 1710; and on the most important works of Archimedes, which lately appeared with every advantage of elegance and correctness, in the folio edition of Archimedes, issued from the Clarendon press in 1792, which was prepared for publication by Torelli of Verona. Eutocius has some of the best qualities of a commentator. He very seldom passes over a difficult passage in his author without explaining it, or a chasm in the reasoning without supplying the defect. His remarks are usually full; and so anxious is he to render the text perspicuous, that sometimes he undertakes to elucidate where his author may be thought sufficiently

[1] Fabric. Bibl. Græc.—Cave, vol. II.—Dupin.—Lardner's Works.—Clarke's Bibl. Dictionary.

clear. Writers have differed about his age; Saxius, one of the latest, and generally most accurate, authorities, places him in the fifth century; but Eutocius addresses Anthemius; and we find from his own writings, that Isidorus was his preceptor, both of whom were, according to Procopius, the architects of the church of St. Sophia, built at Constantinople, about the year 532; consequently, Eutocius must have flourished in the middle of the sixth century.[1]

EUTROPIUS (FLAVIUS), an Italian sophist, according to Suidas, but probably a Greek by birth, wrote a compendious history of Roman affairs, divided into ten books, from the foundation of the city to the reign of Valens, to whom it was dedicated: that is, to A. D. 364. He was secretary to Constantine the Great, and afterwards served as a soldier under Julian the Apostate, whom he attended in his unfortunate expedition against the Persians. It appears, too, that he bore the offices of Proconsul, and Prætorian Præfect. There have been two opinions about his religion, some supposing him to have been a Christian, others a heathen. The former ground their opinion chiefly upon a passage, where he speaks of Julian as a persecutor of Christians: "Nimius Religionis Christianæ insectator, perinde tamen ut cruore abstineret;" a persecutor of the Christian religion, yet abstaining from sanguinary methods. But it is more probable that he was an heathen, not only from his situation and character under Julian, but from the testimony of Nicephorus Gregoras, who declares him to have been "of the same age and sect" with that emperor. Vossius thinks that he might be neither Christian nor heathen; and seems inclined to rank him with many others of his times, who hesitated between the two religions, without embracing either. A passage in some editions of his history, in which he speaks of Jesus Christ as our God and Lord, is acknowledged to be spurious. The best editions of Eutropius, are those of Havercamp, 1729, and of Verheyk, published at Leyden in 1762, in 8vo, with every useful illustration. At the end of the tenth book, he promises another historical work, or rather a continuation of this; and he tells us, that he "must raise his style, and double his diligence, when he enters upon the reign of

[1] Torelli's Archimedes, Oxon. 1792.—Hutton's Dictionary, Supplement.—Saxii Onomast.

such respectable and illustrious princes as Valens and Valentian:" but death, probably, prevented the execution of his purpose. There are two Greek versions of this short history of Eutropius, one by Capito Lycius, and another by Pæanias, both ancient. There is a French translation by the abbé Lezeau; but no good one in English. Eutropius has long been one of our most common school-books; but as his style is not of the first purity, some eminent teachers have lately discontinued the use of his history.[1]

EUTYCHES, originally a monk of the fifth century, and for his piety elected abbot of the convent near Constantinople to which he belonged, is said to have lived to an advanced age before he distinguished himself by any peculiar opinions. Then, through a violent desire to oppose the Nestorian heresy, which was supposed to divide the nature of Christ into two distinct persons, he became the leader of a new heresy, by absorbing the human nature of Christ entirely in the divine, and maintaining that the human body of Christ was only apparent. His doctrines were first noticed in a council assembled at Constantinople by Flavianus, in the year 448, where they were condemned, and himself deposed from his dignity of abbot. Eutyches, however, had interest enough with the emperor Theodosius to procure another council at Ephesus, in the year 449, in which the former acts were reversed, Flavian and other bishops who had opposed Eutyches deposed, and every thing carried with such violence, that this council is generally named συνοδος ληστρικη, the convention of robbers. A third council was necessary to settle these differences; and pope Leo the First, (called St. Leo, or Leo the Great) prevailed on Marcian, the successor of Theodosius, to call one at Chalcedon, which met in the year 451, and was reckoned the fourth œcumenical or general council. Six hundred and thirty bishops were present. Here Eutyches was condemned, though absent, and the following doctrine laid down in opposition to his heresy: "That in Christ two distinct natures were united in one person, without any change, mixture, or confusion." Yet even after this decision, violent disputes and divisions subsisted for a considerable time. It is uncertain what became of Eutyches after the council of Ephesus; Leo certainly applied to Marcian and to Pulcheria to have him deposed; but whe-

[1] Vossius de Hist. Lat.—Fabric. Bibl. Lat.—Saxii Onomast.

ther he succeeded or not, is unknown. Two supplications to Theodosius, one confession, and a fragment of another by Eutyches, are still extant. [1]

EUTYCHES or EUTYCHUS, a grammarian of the sixth century, was a disciple of Priscian, and wrote a treatise "De aspiratione," which is noticed by Cassiodorus, in the ninth chapter of his work on Orthography. He left also two books, "De discernendis conjugationibus, which Joachim Camerarius printed along with some pieces by Victorinus and Servius, at Tubingen, in 1537, 4to; but Eutyches's work is said to be printed more completely in the edition of the ancient grammarians by Putchius, at Hanover, 1605, 4to. Simler says that the commentary of one Sedulius, on Eutyches's work, is in the library at Zurich.[2]

EUTYCHIUS, a Christian author, of the sect of the Melchites, was born at Cairo, in Egypt, in the year 876, and became eminent in the knowledge of physic; which he practised with so much success and reputation, that even the Mahometans reckoned him one of the best physicians in his time. Towards the latter part of his life, he applied himself to divinity; and was chosen in the year 933, patriarch of Alexandria. He then took the name of Eutychius; for his Arabic name was Said Ebn Batrick; Said, meaning happy, in Arabic, as Eutychius does in Greek. He had the misfortune not to be very acceptable to his people; for there were continual jars between them, from his first accession to the see, to the time of his death, which happened in the year 950, or, according to Saxius, in the year 940. He wrote annals from the beginning of the world to the year 900; in which may be found many things which occur no where else; but certainly many which were collected from legends, and are entirely fabulous. An extract from these Annals, under the title of "Annals of the Church of Alexandria," was published by Selden, in Arabic and Latin, London, 1642, 4to; and the Annals entire were published by Pocock, in Arabic and Latin, in 1659, Oxford, 2 vols. 4to, with a preface and notes by Selden. Besides these, Eutychius wrote a book "De rebus Siciliæ," after Sicily was conquered by the Saracens; the manuscript of which is now in the public library at Cambridge, subjoined to the Annals; also "A

[1] Cave, vol. I — Dupin.—Mosheim's Eccl. Hist.
[2] Moreri.—Fabric. Bibl. Med. Lat.—Saxii Onomast.

disputation between the heterodox and the Christians," together with some small medical performances.[1]

EVAGRIUS, a Greek writer of the fifth century, composed a book under the title of "Altercatio Symonis Judæi & Theophili Christiani," which may be seen in Martenne's "Thesaurus Anecdotorum." The authors of the "Histoire literaire de la France," tom. II. have shewn that the author of this writing mentioned by Gennadius was not a Greek, but a French priest, who had been the disciple of St. Martin. They place him accordingly in the former half of the fifth century, and ascribe to him likewise the "Consultationes seu deliberationes Zachæi Christiani & Apollonii philosophi," which Luke d'Acheri has printed in his "Spicilegium," tom. X.[2]

EVAGRIUS (PONTICUS, or HYPERBORITA), a monk at the latter end of the fourth century, surnamed Ponticus from the place of his nativity, not far from the Pontus Euxinus, was at first lecturer of the congregation at Cæsarea, afterwards deacon, and lastly made archdeacon of Constantinople, by Gregory Nazianzen, by whom he had been instructed in the Scriptures; but was obliged to fly that country in the year 385, on account of some suspicions thrown out against him by a person of consequence concerning his wife; upon this, he devoted himself to the monastic life at Jerusalem, and afterwards in Syria, where he espoused the tenets of Origen, and propagated others which afterwards led to the Pelagian heresy. He wrote, 1. "Orationes, sive preces centum." 2. "Gnosticus, sive de iis, qui cognitionis munere donati sunt, in anachoretarum usum, sive elementarium, lib. ii." 3. "Περὶ διαφόρων λογισμῶν," which tractate, is usually ascribed to Evagrius Scholasticus, but without foundation. 4. "Monachus, sive de vita activa." 5. "Anthirrticus adversus tentantes dæmones," &c. All these are found in the "Bibl. Patrum," and in Cotelerius's "Monum. Eccl. Græc." He died A.D. 399.[3]

EVAGRIUS SCHOLASTICUS, an ancient ecclesiastical historian, was born at Epiphania, a city of Syria, about the year 536. He was sent to a grammar school at four years of age; and two years after, was seized with the plague, as he himself informs us. He says, that this pestilence raged two and fifty years, and in a

[1] Cave, vol. II.—D'Herbelot.—Clement Bibl. Curieuse.—Saxii Onomast.
[2] Moreri.—Fabric. Bibl. Lat. Med.
[3] Cave, vol. I.—Dupin.—Fabric. Bibl. Græc.—Saxii Onomast.

manner desolated the earth; and that he afterwards lost, during the several stages of it, many of his children, his wife, and several of his relations and servants. Quitting the grammar-school, he applied himself to rhetoric; and making a great progress in that art, was registered among the advocates, whence he obtained the name of SCHOLASTICUS, a term signifying a lawyer. He practised law at Antioch, where he gained the friendship of George the patriarch of that city, and was made his counsellor and assessor. His authority appears to have been great in that city; for, in the year 592, when deprived of his wife and children, he married again, an holiday was kept, and a public marriage festival celebrated in pompous shows. In the reign of Tiberius Constantinus, he had the dignity of quæstor conferred upon him; and not long after, when he had made an oration in praise of Mauricius Augustus, upon the birth of Theodosius, he was appointed prefect by Mauricius. In the year 589 he attended Gregory, patriarch of Antioch, to Constantinople, in quality of counsellor, when he appealed to the emperor and synod upon an accusation of incest, brought against him by a silversmith. After this he published "Six Books of Ecclesiastical History," beginning with the year 431, where Theodoret, Socrates, and Sozomen, conclude, and ending with the year 594. It is not certain when he died. Phocius tells us, that his style is not unpleasant, though sometimes too redundant; but that, of all the Greek historians, he has most strictly adhered to the orthodox faith. Valesius observes, that he has been less diligent in collecting the monuments of ecclesiastical antiquity than those of profane history; and indeed almost his whole sixth book is spent in giving an account of the Persian war. Cave remarks of him, that he is too credulous in relating upon all occasions, fabulous stories of miracles said to be performed by the cross and relics of saints. His ecclesiastical history was published in Greek, by Robert Stephens, Paris, 1544; at Geneva, in Greek and Latin, in 1612; at Paris in 1673, with a new version and notes by Henry Valesius; and afterwards re-published at Cambridge, 1720, by William Reading, with additional notes of various authors; all of them in folio. Besides this history, there were "Letters, relations, decrees, orations, and disputations," written chiefly in the name of Gregory of Antioch; but these are now lost;

as is likewise his "Panegyric to the emperor Mauricius, upon the birth of Theodosius."[1]

EVANS (Abel), though a man of genius, the friend of the first poets of the times, and applauded by them, is now hardly known. He was a man of remarkable wit and vivacity, and many of his repartees were long remembered and repeated at Oxford. He is generally styled Dr. Evans the epigrammatist, and was one of the Oxford wits enumerated in the following distich (wretchedly imitated in the Additions to Pope, vol. I. p. 163).

"Alma novem genuit celebres Rhedycina poetas;
Bub, Stubb, Cobb, Crabb, Trapp, Young, Carey, Tickell, Evans."

He is likewise mentioned in the Dunciad, book ii. ver. 116, in company with Dr. Young and dean Swift, as one of the authors whose works had been claimed by James More Smith. Dr. Evans was of St. John's college, Oxford, and took the degree of M. A. March 23, 1699; that of B. D. April 26, 1705, and D. D. May 16, 1711. He was bursar to his college; vicar of St. Gyles's, Oxford; and appears to have been intimate with Mr. Pope, to whom there are two letters by him in print, in one of which the initial letter W. (intended for his Christian name) is by mistake put instead of that by which he used to sign himself. The time of his death we have not been able to ascertain. A good specimen of his poems may be seen in Nichols's Select Collection; particularly "The Apparition, occasioned by the publication of Tindal's Rights of the Christian Church," an admirable satire on that infidel. "Vertumnus, an epistle to Mr. Jacob Bobart, 1713," and some of his best epigrams.[2]

EVANS (Arise, or Rice, or according to Wood, John), was a Welch conjuror, of whom Wood has extracted the following account from a manuscript life of the famous William Lilly, astrologer, written by himself, and preserved in Ashmole's museum. Evans is said to have applied his mind to astrology, after he had continued some time in the university of Oxford, where he was brought up. Then, entering into orders, he obtained a cure in Staffordshire; but was forced to fly from it some years after, not only on account of debaucheries, for which he was infamous, but for "giving judgment upon things lost, which," as Lilly

[1] Gen. Dict.—Cave, vol. I.—Dupin.—Blount's Censura.—Saxii Onomast.
[2] Nichols's Poems, vols. III. and V.

saith, "is the only shame of astrology." He is described as the most saturnine person that ever was beheld; of a middle stature, broad forehead, beetle-browed, thick-shouldered, flat-nosed, full-lipped, down-looked, of black curling stiff hair, and splay-footed. But, says Wood, to give him his due, he had a most piercing judgment, naturally, upon a figure of theft, and many other questions; though for money he would at any time give contrary judgment. He was addicted to drinking, we are told, as well as to women; and in his liquor was so very quarrelsome and abusive, that he was seldom without a black eye, or a bruise of some kind or other. He made a great many antimonial cups, upon the sale of which he principally subsisted. After he was forced from Enfield, he retired with his family to London; where Lilly found him in 1632, and received from him instructions in astrology. Wood relates, that he had done some acts above and beyond astrology, having been well versed in the nature of spirits; and had many times used the circular way of invocating, of which he produces the following instance: In 1630 he was desired by lord Bothwell and sir Kenelm Digby to shew them a spirit; which he promised to do. When they were all in the body of the circle which he had made, Evans upon a sudden, after some time of invocation, was taken out of the room, carried into the field, and flung down near Battersea Causey, close to the Thames. Next morning a countryman going by to his labour, and espying a man in black clothes, came to him; and awakening him, for it seems he was asleep, asked him how he came there. Evans by this understood his condition; and, when Lilly inquired afterwards of him upon what account the spirits carried him away, he answered, that "he did not at the time of invocation make any suffumigation; at which the spirits were vexed." If the reader should be in pain about what became in the mean time of lord Bothwell and sir Kenelm Digby, we are able to make him easy upon that head. They both got home without any harm. During the reigns of Elizabeth and James I. these ridiculous impostures were the fashionable credulity of the times; and the greatest men were often the dupes of these pretenders to occult science. Ben Jonson, in his excellent comedy of the Alchemist, for a time gave almost as fatal a blow to the black art, as Cervantes did in Spain to chivalry; but since avarice and

curiosity are passions most difficult to conquer, it rose again with fresh vigour, and maintained its ground till the restoration.

Evans published several almanacs and prognostications; two of which, as Wood tells, he had seen; one for 1613, with a Latin dedication to the bishop of Worcester, and some good Latin verses at the end upon the stars and planets: the other for 1625, with this advertisement at the end: "At my house, the Four Ashes in the parish of Enfield, within the county of Stafford, are taught these arts; namely, to read and understand the English; Latin, Greek, and Hebrew, to know in a very short time; also to write the running secretary, set secretary, Roman, Italian, and court hands; also arithmetic and other mathematical sciences."

Absurd as this man appears to be, the strong-minded Warburton wrote "An account of the Prophecies of Arise Evans," 1751. Dr. Jortin having mentioned Evans's name in his "Remarks on Ecclesiastical History," Warburton, who happened to have some of Evans's prophecies, published under the title of an "Echo from Heaven," sent Jortin an extract, with a large commentary upon it, which the doctor inserted in the Appendix to the first book of his "Remarks." Warburton speaks here of Evans as a prophet, and mentions one of his visions as a prediction, which, he says, "astonishes all who carefully consider it." This exposed the bishop to some ridicule, particularly in a pamphlet entitled "Confusion worse confounded; Rout on Rout; or the bishop of Gloucester's Commentary upon Rice or Arise Evans's Echo from Heaven, examined and exposed. By Indignatio," 1772, 8vo. Indignatio, who employs learning, wit, and argument, in this pamphlet, was the rev. Henry Taylor, rector of Crawley, and vicar of Portsmouth, and one of the writers against Gibbon.[1]

EVANS (Caleb), D. D. a dissenting minister of the baptist persuasion at Bristol, was the son, and successor in the ministry, of the rev. Hugh Evans, M. A. pastor of a congregation at Broadmead, in that city, where he was born, in 1737. Having gone through the usual course of studies at the dissenting academy, Mile-end, London, he was admitted a preacher, and for some time exercised his function in the metropolis, but afterwards became assistant

[1] Ath. Ox. vol. I.—Nichols's Bowyer.

to his father in the congregation at Broadmead, Bristol. On his father's death he succeeded him, and remained in that office for about thirty-two years, admired and beloved by his people, and not less esteemed as the superintendant of a seminary for the education of young men who were designed for the ministry. He was likewise a man of unwearied benevolence, and liberally promoted the establishment of schools for the instruction and clothing of destitute children at Broadmead, Downend, Mangotfield, &c. and himself set a bright example of personal charity and contributions, while he stirred up others to the performance of a similar duty. His publications having procured him considerable reputation as a divine and scholar, he received in 1789, the degree of D. D. from King's-college, Aberdeen. He died of a paralytic affection, Aug. 9, 1791. Dr. Evans was twice married; first, in 1762, to miss Sarah Jeffries, the only daughter of the rev. Joseph Jeffries, of Taunton, in Somersetshire, by whom he had five children, one of whom, Joseph Jeffries Evans, esq. a merchant of London, died very lately. Mrs. Evans died in 1771; and in 1774, Dr. Evans married miss Sarah Hazle, of Bristol, who survived him. His publications are, 1. "Sermons on the Scripture doctrine of the Son and Holy Spirit," 1766, 12mo, in answer to a petulant attack on the doctrine of the Trinity by one Williams, who was, or pretended to be, a livery-servant. 2. "A collection of Hymns, adapted to public Worship," 1769, 12mo. 3. "An address to the serious and candid professors of Christianity," 1772, 12mo, 5th edit. 4. "Christ crucified; or the Scripture doctrine of the Atonement, in four discourses," 1789, 12mo. 5. Seventeen occasional Sermons, and a few tracts on fugitive subjects.[1]

EVANS (Evan), a Welch divine and poet, was born at Cynhawdrew, in Cardiganshire, about 1730, and was entered of Jesus college, Oxford, about the beginning of 1751, where he probably took a bachelor's degree, but left college after taking orders, and officiated as curate in several places, particularly Newick in Kent, Llanvair Talhaiarn in Denbighshire, and Towyn in Merion. He was at the same time an assiduous student of Welch literature, employing all his leisure hours in transcribing an-

[1] Funeral Sermon by Dr. Stennett, 1791, 8vo.

cient manuscripts, of which labour he left behind him about an hundred volumes of various sizes. Having passed a great part of his life in such pursuits, without being able to procure the smallest promotion in the church, his fortitude deserted him, and, to chase away his vexations, he fell into that which increased them, a habit of drinking, which at times produced symptoms of derangement, and precluded his chance of obtaining any new friends. He inherited a small freehold in Cardiganshire, which he conveyed over to a younger brother to raise money to support himself at the university. Such a sacrifice to the laudable ambition of learning ought not to have gone unrewarded. Mr. Evans died at his birth-place in 1790. In 1764 he published a 4to vol. "Dissertatio de Bardis," or "Some Specimens of the Poetry of the ancient Welch Bards. Translated into English, with explanatory notes on the historical passages, and a short account of the men and places mentioned by the Bards; in order to give the curious some idea of the taste and sentiments of our ancestors, and their manner of writing," 4to. Although these specimens appeared to considerable disadvantage in a translation, yet Mr. Evans's Latin Dissertation proved his very intimate acquaintance with the subject, and that his researches into the history of his poetical countrymen had been profound and successful. His other works were an English poem called "The Love of our Country, with historical notes," 1772, 4to, in which, with some not inelegant versification, there is rather too much of prejudice and personal complaint; several Welch compositions, printed in the "Diddanwch Teuluaidd," and two volumes of Sermons by Tillotson and others, translated into Welch. All the manuscripts that Mr. Evans possessed at his death became the property of Paul Panton, esq. of Plas Gwyn, in Mona, in consideration of an annuity of twenty pounds, which that gentleman settled upon him.[1]

EVANS (JOHN), a dissenting divine of Wales, was born in 1680, at Wrexham, in Denbighshire, descended from a race of clergymen of the establishment until his father, who was ejected for non-conformity from the living of Oswestry, in Shropshire, in 1662, and became the minister to an independent congregation at Wrexham. The son was educated with great care, and inducted to the different

[1] Owen's Cambrian Biography.

branches of literature necessary to qualify him for the office of the ministry, which he afterwards exercised in London, first as an assistant, and afterwards as successor to Dr. Daniel Williams. He was also one of the lecturers at Salter's hall meeting; and belonged to what is called "The Merchant's lecture." In youth he was remarkably studious, and not only read over all the Christian writers of the first three centuries, but also the whole of Pool's Synopsis, in five large folio volumes. He married a lady of family, and had a daughter supposed to be a considerable fortune; but he had been tempted to embark his property in the South-sea scheme, and the loss is supposed to have contributed to shorten his days. He died in 1730, in the fifty-first year of his age, highly esteemed by all who knew him. He had ever been eminent for piety, integrity, and public spirit; in his principles he was orthodox, but disposed to think well of and to honour those who differed from him, without any regard to the sentiments which they might hold. He received a diploma of D. D. from the universities of Edinburgh and Aberdeen. His "Practical Discourses concerning the Christian Temper," are still in considerable estimation. The celebrated Dr. Watts characterized them as "the most complete summary of those duties which make up the Christian life," and Dr. Doddridge, as the best practical pieces in our language. His other works are, "Sermons upon various subjects, preached to young people," 1725, 12mo; "A Letter to Mr. Cumming, concerning the regard which ought to be had to Scripture consequences;" "A Second Letter," in defence of the former, and about twenty occasional Sermons, printed separately. He was the editor also of the "Life of the rev. James Owen," 1711, 12mo.[1]

EVANS (THOMAS), a bookseller of London, and deserving notice not only for spirit and integrity in business, but for considerable literary taste and talents, was born in 1742, and served his apprenticeship with Mr. Charles Marsh, a bookseller of reputation in Round-court, Strand, and at Charing-cross. Mr. Evans soon after his apprenticeship had terminated, set up in business, and by his acquaintance with English literature, which he had assiduously cultivated, was enabled to strike out many of those

[1] Funeral Sermon by Harris, 1730, 8vo.—Middleton's Biog. Evangelica, vol. IV.

schemes of publication which do credit to the discernment of the trade, and as far as his own fortune permitted to embark alone in many republications which shewed the correctness of his judgment and his regard for the literary character of his country. Among these we may enumerate new editions of, 1. "Shakspeare's Poems," 1774. 2. "Buckingham's Works," 1775. 3. "Nicolson's Historical Library," 1776. 4. "Four volumes of Old Ballads, with notes," 1771—1784. Of this his son has lately published an improved edition. 5. "Cardinal de Retz's Memoirs." 6. "Savage's Works," 1777. 7. "Goldsmith's Works," 1777. 8. "Prior's Works," 1779. 9. "Rabelais's Works." 10. "History of Wales." 11. "Peck's Desiderata Curiosa," 1779, in an advertisement to which he announced an intention of re-printing the "Notitia Monastica" of bishop Tanner, which has since been accomplished by Dr. Nasmith. To all these works Mr. Evans prefixed Dedications written with neatness and elegance, addressed to his literary patrons, Garrick, sir Joshua Reynolds, Mr. Sheridan, &c. He died in the prime of life, April 30, 1784, leaving a widow and son, the latter now a bookseller in Pall-mall, and the well-known and successful vendor of the most curious and valuable library ever sold in this, or perhaps, in some respects, in any other country, that of the late duke of Roxburgh.

Mr. Evans was much beloved, respected, and esteemed by his numerous acquaintance, friends, and relations; by the latter, for his affectionate regard; by his friends, for his readiness and activity in their service; and by his acquaintance, for the pleasantness of his conversation, and his entertaining manner of displaying his wit and humour, of both of which he possessed a more than ordinary portion. Few persons in the middling rank of life had their company more courted, and few have been more successful in the exertion of social qualities; and there are not many to whom the public have been more obliged for a right use of professional powers.[1]

EVANSON (EDWARD), one of the most determined opponents of revealed religion in modern times, was born at Warrington, Lancashire, April, 1731, and at first educated by an uncle, who sent him to Emanuel college, Cambridge, when in his fourteenth year. Here he took the degree of

[1] Nichols's Bowyer, vol. VI.—Gent. Mag. 1784.

B. A. in 1749, and that of M. A. in 1753. At a proper age he was ordained, and for several years officiated as curate to his uncle, who had the living of Mitcham in Surrey. In 1768 he obtained the vicarage of South Mimms, near Barnet, and resided in the vicarage house about two years, when, by the interest of John Dodd, esq. M. P. for Reading, lord Camden, then lord chancellor, presented him to the rectory of Tewkesbury. In conjunction with this, Mr. Evanson held the vicarage of Longton, a village in Worcestershire, about five miles from Tewkesbury, for which he exchanged that of South Mimms. While settled at Tewkesbury, he seems first to have inclined to those deviations from the opinions of his church, which by degrees led him much farther than he could find any to follow him, even among those who had hitherto been most distinguished for their hostility to orthodoxy. We are told that almost as soon as he began to entertain doubts concerning the doctrine of the Trinity, he wrote a letter to the archbishop of Canterbury, stating the rise of his first scruples, with the grounds of them, and requesting of his grace to favour him, by means of his secretary, with such information as might assist in removing those doubts, and enable him conscientiously to remain in his office as a minister of the Gospel, &c. At what precise time, or to what archbishop this letter was written, we have not been informed, but no answer was returned, or could indeed have been reasonably expected. Perhaps, however, it was about the same time that Mr. Evanson began to take such liberties in reading the Liturgy as suited his new opinions; and for this, and some of those opinions delivered in the pulpit, particularly in a sermon preached in 1771, on the doctrine of the resurrection, a prosecution was commenced against him, which, after a considerable expence incurred on both sides, on account of some irregularity in the proceedings of the prosecutors, ended in a nonsuit. Seven years after this Mr. Evanson published the sermon, with an affidavit to its literal authenticity. To this he appears to have been obliged by the publication, on the part of his opponents, of "A narrative of the origin and progress of the prosecution against the rev. Edward Evanson." This last was followed by "A word at parting; being a few observations on a *mutilated* sermon, and an epistle dedicatory to the worthy inhabitants of Tewkesbury, lately published by Edward Evanson, M. A.: to which are added, the argu-

ments of counsel in the court of delegates touching Mr. Evanson's prosecution." Both these were published by the late Neast Havard, esq. town clerk of Tewkesbury, who had been principally active in instituting the prosecution. In favour of Mr. Evanson, however, we are told that it was only "a small party" who found fault with his doctrines, and that the principal inhabitants of Tewkesbury supported him by subscribing a very large sum to defray his expences. The inhabitants of Longdon were still more partial, for it is said that "they would willingly have kept him among them, *permitting* him to make, as he had been accustomed, any alterations in the church service that his own views of the subject might have dictated." Mr. Evanson, however, does not appear to have set a very great value on a licence of this description, and acted a more fair and wise part in resigning both his livings. He then (in 1778) returned to Mitcham, and undertook the education of a few pupils, the father of one of whom, col. Evelyn-James Stuart, settled an annuity upon him, which was regularly paid until his death.

While Mr. Evanson yet held his livings, he published in 1772, but without his name, a pamphlet, entitled "The Doctrines of a Trinity, and the Incarnation of God, examined upon the principles of reason and common sense; with a prefatory address to the king, as first of the three legislative estates of this kingdom." In this attack on the articles and creeds of the church, his friends allow that in a few instances, he descended to a language beneath the dignity of theological disquisition and controversy; but they qualify their allowance of this fact by a conjecture that this "may have had its effect with many minds, upon which a different course of reasoning would have been completely ineffectual."

His next publication was "A Letter to Dr. Hurd, bishop of Worcester, wherein the importance of the prophecies of the New Testament, and the nature of the grand apostacy predicted in them, are particularly and impartially considered," 1777. The object of this pamphlet was to prove that either the Christian revelation is not true, or the religion of every orthodox church in Europe is fabulous and false, and as the church of England was in his opinion one of those false and fabulous *orthodox* churches, this pamphlet was followed by the author's resignation of his livings, in obedience, as he says,

to the "heavenly admonition" in Rev. xviii. 4. "Come out of her my people, &c."

His next attempt was to prove that we have no authority from scripture to keep the Sabbath holy, which appeared in some papers in the "Theological Repository," vol. V. His arguments on this subject were answered by Dr. Priestley and others, but without producing any effect on the mind of the author, who collected the whole controversy, and published it in 1792, with an additional letter to Dr. Priestley. Yet, lest it should be thought that he was a man devoid of all religion, and one who rejected the worship of the Deity as of no account, we are told that he had worship in his family on the Sunday, making use of Dr. Clarke's *reformed* Liturgy, but not so reformed as that he did not think it necessary to introduce some alterations of his own. He even did more. When he had visitors, he administered the Lord's supper, which he considered as the sole Christian rite, and always to be administered when a number of the professors of the religion of Jesus met for social worship. He appears at this time to have taken a hint from the Theophilanthropists of France, and would have gladly assisted in forming a society of Christophilanthropists, "meeting, like the Christians of the second and third centuries, merely to hear the *authentic* scriptures read, and rationally explained; and to commemorate the death of our Lord and Master, according to the mode ordained by himself."

What Mr. Evanson meant by the *authentic* scriptures, he explained very freely in a volume published in 1792, which amply justifies our classing him among the most determined enemies of revealed religion, nor are we ashamed to class ourselves among "the superficial readers" (if that epithet must be applied) who "on the appearance of this publication, concluded that the author himself was an unbeliever, and that he was taking this method to undermine the principles of Christianity." This work was entitled "The Dissonance of the four generally received Evangelists, and the evidence of their authenticity examined." In this work the author undertakes to shew that a considerable part of the New Testament is a forgery, and has no claims whatever to the title of inspired writing. He therefore discards, as destitute of all authority, the Gospels of Matthew, Mark, and John; the Epistles to the Romans, Ephesians, Colossians, and the Hebrews; the Epistles of James, Peter,

John, and Jude; and in the Book of Revelation, the Epistles to the Seven Churches of Asia. His very moderate desires are satisfied with one Gospel, and part of the Epistles, and he maintains that St. Luke's history implies that neither Matthew nor any other apostle could have published any history previously to his own. But even St. Luke's gospel is not entirely to his taste, for in it, as well as in the Acts, he is persuaded that there are manifest interpolations. This strange performance involved him in a controversy with Dr. Priestley, although of no long duration, and brought, we are told, "a considerable share of obloquy and persecution from persons of *all* parties." Two instances, however, are all that are specified of this persecution: first, he was expelled from a book-club in Suffolk, for which there was no remedy; and secondly, he was pestered by anonymous letters, from the expence of which the post-office relieved him; and what is of more importance, we are told that "notwithstanding the *apparent* liberties this gentleman took with the scriptures, no man living was a firmer believer in the divine mission of Christ!"

Mr. Evanson's work, in its superstructure, after having been effectually attacked by opponents in agreement with him upon other points, has been undermined in its foundation principles very recently, and with more consistency, by the rev. Thomas Falconer, A. M. of Corpus Christi college, Oxford, in his course of Bampton lectures preached in 1810, and published in 1811.—Mr. Evanson's other publications are, "Reflections upon the State of Religion in Christendom, &c. at the commencement of the nineteenth century of the Christian æra," 1802; and "Second Thoughts on the Trinity," in a letter addressed to the bishop of Gloucester, 1805. Soon after this he was afflicted with a serious complaint, which was partly relieved by a surgical operation, but a paralytic attack following, proved fatal Sept. 25, 1805. His personal character is thus given by his biographer: "Those who have watched his conduct through every period of his existence, bear witness to the strictest integrity, honour, and benevolence of his character. The relative duties of a son, a husband, and a brother, he performed with the greatest attention. From his neighbours, wherever he resided, he received the sincerest testimony of respect and esteem. His manners were highly conciliating and engaging, and by his particular

friends no man was more beloved. In his death the needy have lost a friend that will not easily be replaced."[1]

EVAX, a king of the Arabs, is said to have lived in the first century, and to have applied himself with great industry to the study of medicine. Pliny mentions that he wrote a book "De simplicium effectibus," which he dedicated to Nero. But it is proved, both by Salmasius and Hardouin, that this account is not found in the best manuscripts of Pliny; for which reason the former delivers it as his opinion, that by an error of transcribers, from Cratevas, who in some copies is also named Cratevax, this Evax has arisen. A manuscript is still found in several libraries "On the properties and effects of precious stones," which is attributed to a certain Evax; but Salmasius has remarked, that this piece was first cited by Marbodée, a French poet of the eleventh century, and therefore spurious in regard to its pretended antiquity. It was published by Henry Rantzovius at Leipsic in 1585, 4to. under the title "De Gemmis scriptum, olim a poeta quodam non infeliciter carmine redditum, et nunc primum in lucem editum."[2]

EVEILLON (JAMES), an ingenious canon, and grand vicar of Angers, under Messrs. Fouquet, Miron, de Reuil, and Arnaud, was born at Angers in 1572, or 1582, and obtained his preferments in consequence of his superior knowledge of ecclesiastical laws and customs. He was the author of an excellent treatise "des Excommunications, et des Monitoires," 1672, 4to, and other valuable works. Eveillon also wrote "De Processionibus Ecclesiasticis," 8vo; "De recta psallendi ratione," 4to, &c. So great was his charity to the poor, that he denied himself almost every convenience of life for their sakes. Being blamed one day for having no hangings to his room, he replied, "When I come into my house in winter, I do not hear the walls complain of cold; but the poor, who are shivering at my door, tell me they want clothing." He died at Angers in 1651.[3]

EVELYN (JOHN), celebrated as a philosopher, patriot, and learned writer of the seventeenth century, was descended from an ancient and honourable family, a branch of which, at the time of his birth, was settled in the county

[1] Monthly Magazine, Dec. 1805.—Gent. Mag. 1805.—Nichols's Bowyer.
[2] Moreri.—Dict. Hist. [3] Moreri.—Dupin.—Niceron, vol. XIV.

of Surrey, though it flourished originally in the county of Salop, at a place which is still called Evelyn. George Evelyn, esq. purchased the family estate at Wotton in Surrey, in the reign of queen Elizabeth, and had, by two wives, sixteen sons and eight daughters. He died May 30, 1603, in the seventy-third year of his age, leaving his estate at Wotton to Richard Evelyn, esq. his youngest and only surviving son by his second wife. This Richard Evelyn, esq. married Eleanor, or Ellen, daughter and heiress of John Stansfield, of the Cliff near Lewes, esq. and had by her three sons, George, John, and Richard.

Of John Evelyn, the second of these sons, and the subject of this article, it is to be regretted that no good account has yet been given. That in the first edition of the "Biographia Britannica," written by Dr. Campbell, is valuable chiefly for an accurate catalogue and analysis of his works, which we shall in part adopt, but it is deficient in facts, and totally erroneous in Mr. Evelyn's early history. In the second edition of the Biographia, the narrative, with all its mistakes, was literally copied, and the principal additions are some captious remarks on Dr. Campbell's notes. The family are in possession of a life of Mr. Evelyn, written by himself, which we hope will soon be presented to the public. In the mean time we have been favoured with some extracts from it and other original papers, with the assistance of which we hope at least to correct the errors of our predecessors.

Mr. Evelyn was born at his father's seat at Wotton, a few miles from Dorking, on Oct. 31, 1620, and was educated at the school of Lewes, under the care of his grandmother Stansfield, where he acknowledges in his own memoirs, that he was too much indulged, and did not make so good use of his time as he ought to have done: but for this he made ample amends by his future diligence, and perhaps his neglect here appeared in a more unfavourable light to him in his advanced years than it deserved, for he was only ten when sent to this school. In April 1673 he was entered of the Middle Temple, though then at school; but in the following month, May 9, was admitted fellow commoner of Baliol college, Oxford, where his tutor was a Mr. Bradshaw (which he calls *nomen invisum*, alluding to serjeant Bradshaw, who presided on the trial of Charles I.) This Bradshaw was a relation of the regicide, and son of the rector of Ockham. While at col-

lege, Mr. Evelyn informs us, that Nathaniel Canopius came thither out of Greece, being sent by the celebrated patriarch Cyrill, and had a pension from archbishop Laud. On the rebellion breaking out, Canopius returned to Constantinople, was made bishop of Smyrna, and, as Mr. Evelyn thinks, patriarch of Alexandria. Having already a turn for objects of that kind, Mr. Evelyn records in this part of his diary, that Canopius was the first he ever saw or heard of, that drank coffee. Mr. Evelyn's brother Richard was also of Baliol college, but his brother George was of Trinity, where he is mentioned by Wood among the benefactors to that house.

In December 1640, he entered the Middle Temple, and at this time his father died of the dropsy in his fifty-third year. The ominous appearance of public affairs in 1641 inclined him to pass some time abroad, and accordingly he set out for Holland, after having witnessed the trial of the earl of Strafford. Having viewed what was most remarkable in the principal towns of Holland, with Brussels, Bruges, &c. and paid a visit to the prince of Orange's camp before Genap, he returned to Dover by the way of Dunkirk in October. In 1642 he went to Brentford to offer his services to his majesty Charles I. and was assigned to ride volunteer in prince Rupert's troop; but the king marching to Gloucester, and by that step leaving Surrey and Sussex, where Mr. Evelyn's estate lay, exposed to the rebels, he was advised to travel, and having obtained his majesty's leave, went in July 1643 to France, and thence to Italy, in which he spent above a year. A thirst of knowledge of every kind was his ruling passion; his mind too at this early period of life, was not unfurnished with science, and he could now contemplate, with consequent improvement, the antiquities, arts, religion, laws, and learning and customs of the countries through which he passed. He has, accordingly, left a large and minute account of what he thought worthy of observation, and nothing seems to have escaped him. At Padua he purchased the rare tables of veins and nerves of Dr. John Athelsteinus Leonænas; and caused him to prepare a third of the lungs, liver, and nervi sextipar with the gastric veins, which he sent into England, being the first that had been seen here, and which he afterwards presented to the royal society. Another instance of his diligence and curiosity Mr. Boyle has recorded in his works (vol. II. p. 206), who

received from Mr. Evelyn, whom he consulted on the occasion, a valuable and minute account of the method by which magazines of snow are preserved in Italy, for the use of the tables of the luxurious. During his stay at Rome, Mr. Evelyn informs us of his having an opportunity of learning the true sentiments of the popish party, on the execution of archbishop Laud, so frequently accused in this country of an inclination towards popery. "I was at Rome," says he, "in the company of divers of the English fathers, when the news of archbishop Laud's sufferings, and a copy of his sermon, came thither. They read the sermon, and commented upon it, with no small satisfaction and contempt; and looked on him, as one that was a great enemy to them, and stood in their way, whilst one of the blackest crimes imputed to him was, his being popishly affected."

Mr. Evelyn's early affection to, and skill in, the fine arts, appeared during these travels; for we find that he delineated upon the spot, the prospects of several remarkable places that lie between Rome and Naples, particularly "The three Taverns or the forum of Appius," mentioned in the twenty-eighth chapter of the Acts; "The promontory of Auxur;" "A prospect of Naples from mount Vesuvius;" "A prospect of Vesuvius, as it appears towards Naples," and "The mouth of mount Vesuvius." All these were engraved from our author's sketches, by Hoare, an artist of character at that time, though some have attributed these engravings to himself. Architecture, painting, and sculpture, Mr. Evelyn particularly studied, and seems to have contracted an acquaintance with those persons who were most eminent in each branch of these arts. Nanteuil, the celebrated French engraver, appears to have been his particular favourite, who, besides drawing a portrait of him in black and white, with Indian ink, engraved a print of him in 1650, which is mentioned by Florent Le Comte in these words, "Yvelin, dit le petit milord Anglois, ou le portrait Grec; parcequ'il y a du Grec au bas; ou est ecrit aussi, meliora retinete." The Greek is a sentence from Isocrates, to this purpose, "Let your pictures rather preserve the memory of your virtues, than of your person."

Mr. Evelyn's tour is thus chronicled by himself: "July 26, 1643, he went to France, and having passed the remainder of the year, with the winter and next spring, at

Paris, in which time he made an excursion into Normandy, and saw Rouen, April 25, 1644, he set out for Orleans, and after visiting Blois, Tours, Anjou, and all the fine places on the Loire, together with the town and palace built by the great cardinal Richelieu, and called by his name, he arrived Sept. 2 at Lyons, and went from thence by Avignon to Marseilles, and so along the coast to a little town called Canes, where (in Oct.) he embarked and arrived at Genoa, the curiosities of which having viewed, he proceeded to Pisa, Leghorn, Florence, Sienna, and so came (Nov. 4) to Rome, where he spent the winter in seeing all the antiquities and curiosities of that famous city, making an excursion (Jan. 27, 1644-5) to Naples, and returning Feb. 7. May 18 he left Rome, and passing through Bologna and Ferrara, came (in June) to Venice, where he spent the remaining part of the year, and sometimes going to Padua, where the earl of Arundel was, the great collector of pictures, statues, &c. whom he was acquainted with, and who, at his taking leave of him, gave him directions written with his own hand, what curiosities to inquire after in his travels. March 20, 1646, he left Venice in company with Mr. Waller the poet, and went to Milan, taking Vincenza and Verona in his way; from hence he passed the Alps, and came to Geneva. In July he departed from Geneva, and in October got to Paris again by the way of Orleans."

Being now recommended to sir Richard Brown, bart. the king's minister there, he made his addresses to his only daughter Mary, whom he married June 27, 1647, and in her right became possessed of Sayes-court near Deptford, in Kent, where he resided after his return to England, which was in October of that year. Soon after his arrival he went to Hampton court, where he had the honour to kiss his majesty's hand, and gave him an account of several things he had in charge. On Jan. 21, 1648-9, he published his tract on liberty and servitude, for which he was severely threatened, and probably on this account he went again to France in July 1649, and in November of that year he attended his father-in-law sir Richard Brown, when he had his first audience at the French court, after the death of Charles I. and delivered his credentials from Charles II. In July 1650 he went again to England, but returned to Paris in the following month. In Jan. 1651-2 he left France, and returning to England, settled at Sayes-court near Deptford, and in May was joined by his wife

from France. In all he appears to have spent about seven years in his travels, and with a mind highly improved by what he had seen and read, he silently pursued his studies at this retirement (for such it then was), and wrote and published some of those works which afterwards gave him a distinguished name in the learned world. It was here also that he first shewed his skill in planting and gardening, both then very little understood in England, and rendered this place the wonder and admiration of the most judicious men of his time. The situation, indeed, of public affairs induced him to consider privacy as a very great blessing; and so fond was he of his rural retreat, that he very rarely quitted it, though but a young man, with a considerable fortune*, and extremely admired and courted by all his acquaintance. This studious disposition, together with his disgust of the world, occasioned by that strange scene of violence and confusion that was then acted upon the public stage, was so strong, that he actually proposed to the honourable Mr. Robert Boyle, the raising of a kind of college for the reception of persons of the same turn of mind, where they might enjoy the pleasure of agreeable society, and at the same time pass their days without care or interruption. His plan was thus formed: "I propose the purchasing of thirty or forty acres of land, in some healthy place, not above twenty-five miles from London, of which a good part should be tall wood, and the rest upland pastures, or downs sweetly irrigated. If there were not already an house which might be converted, &c. we would erect, upon the most convenient site of this near the wood, our building, viz. one handsome pavillion, containing a refectory, library, withdrawing-room, and a closet; this the first story: for, we suppose the kitchen, larders, cellars, and offices, to be contrived in the half-story under ground. In the second should be a fair lodging-chamber, a pallet-room, gallery, and a closet, all which should be well and very nobly furnished, for any worthy person that might desire to stay any time, and for the reputation of the college. The half-story above, for servants, wardrobes, and

* Of his fortune we find the following particulars among some MS memorandums. June 1648, purchased the manor of Horcott in Worcestershire, of his brother George for 3300*l.* Dec. 2, sold it for 3400*l.* 1649, March 12, bought Warley Magna Minor in Essex for 2500*l.* 1653, Feb. 22, purchased Sayes-court of the Commonwealth, being crown lands, for 3500*l.* 1655, Sept. 17. Received 2600*l.* for Warley Magna. There is also a memorandum dated 1653, Jan. 17, "began his garden at Sayes-court."

like conveniences. To the entry fore-front of this court, and at the other back-front, a plot walled in, of a competent square for the common seraglio, disposed into a garden, or it might be only carpet, kept curiously, and to serve for bowls, walking, or other recreations, &c. if the company please. Opposite to the house, towards the wood, should be erected a pretty chapel, and, at equal distances, even within the flanking walls of the square, six apartments or cells for the members of the society, and not contiguous to the pavillion, each whereof should contain a small bed-chamber, an outward room, a closet, and a private garden, somewhat after the manner of the Carthusians. There should likewise be an elaboratory, with a repository for rarities and things of nature; aviary, dove-house, physic-garden, kitchen-garden, and a plantation of orchard-fruit, &c. all uniform buildings, but of single stories, or a little elevated. At a convenient distance, towards the olitory garden, should be a stable for two or three horses, and a lodging for a servant or two. Lastly, a garden-house and conservatory for tender plants. The estimate amounts thus: the pavillion 400*l.* the chapel, 150*l.* apartments, walls, and out-housing, 600*l.*; the purchase of a fee for thirty acres, at fifteen pounds; 1600*l.* will be the utmost. Three of the cells, or apartments, that is, one moiety with the appurtenances, shall be at the disposal of one of the founders, and the other half at the others. If I and my wife take up two apartments (for we are to be decently asunder, however, I stipulate, and her inclination will greatly suit with it, that shall be no impediment to the society, but a considerable advantage to the œconomic part), a third shall be for some worthy person; and, to facilitate the rest, I offer to furnish the whole pavillion completely to the value of 500*l.* in goods and moveables, if need be for seven years, till there shall be a public stock, &c. There shall be maintained, at the public charge, only a chaplain well qualified, an ancient woman to dress the meat, wash, and do all such offices; a man to buy provision, keep the garden, horses, &c. a boy to assist him and serve within. At one meal a day, of two dishes only, unless some little extraordinary upon particular days or occasions (then never exceeding three) of plain and wholesome meat; a small refection at night: wine, beer, sugar, spice, bread, fish, fowl, candle, soap, oats, hay, fuel, &c. at four pounds per week, 200*l.* per annum; wages, fifteen pounds; keeping

the gardens, twenty pounds; the chaplain, twenty pounds per annum. Laid up in the treasury 145*l.* to be employed for books, instruments, drugs, trials, &c. The total, 400*l.* a year, comprehending the keeping of two horses for the chariot, or the saddle, and two kine; so that 200*l.* per annum will be the utmost that the founders shall be at to maintain the whole society, consisting of nine persons (the servants included), though there should no others join capable to alleviate the expence. But, if any of those who desire to be of the society be so well qualified as to support their own particulars, and allow for their proportion, it will yet much diminish the charge; and of such there cannot want some at all times, as the apartments are empty. If either of the founders thinks expedient to alter his condition, or that any thing do *humanitus contingere*, he may resign to another, or sell to his colleague, and dispose of it as he pleases, yet so as it still continue the institution. *Orders.* At six, in summer, prayers in the chapel. To study till half an hour after eleven. Dinner in the refectory till one. Retire till four. Then called to conversation (if the weather invite) abroad, else in the refectory. This never omitted but in case of sickness. Prayers at seven. To bed at nine. In the winter the same, with some abatements for the hours, because the nights are tedious, and the evening's conversation more agreeable. This in the refectory. All play interdicted, sans bowls, chess, &c. Every one to cultivate his own garden. One month in spring a course in the elaboratory on vegetables, &c. In the winter a month on other experiments. Every man to have a key of the elaboratory, pavillion, library, repository, &c. Weekly fast. Communion once every fortnight, or month at least. No stranger easily admitted to visit any of the society, but upon certain days weekly, and that only after dinner. Any of the society may have his commons to his apartment, if he will not meet in the refectory, so it be not above twice a week. Every Thursday shall be a music-meeting at conversation hours. Every person of the society shall render some public account of his studies weekly, if thought fit, and especially shall be recommended the promotion of experimental knowledge, as the principal end of the institution. There shall be a decent habit and uniform used in the college. One month in the year may be spent in London, or any of the universities, or in a perambulation for the public be-

nefit, &c. with what other orders shall be thought convenient."

This scheme, which is characteristic of the state of Mr. Evelyn's mind, at a time when good men sickened at the contemplation of successful rebellion, would, in all likelihood, have gradually departed from its principles, and is perhaps too romantic to have stood the collision of human passions and human events. But, when a prospect appeared of better times, it occasioned some change in his sentiments; and, upon an attempt being made to damp the desires of the people for the king's return, he drew his pen in that critical season in defence of his majesty's character, which, at such a juncture, was both an acceptable and a very important service. The conduct of Mr. Evelyn in this critical year, 1659, which was in truth the most active in his whole life, is hardly taken notice of by any of those who have undertaken to preserve his memoirs. After the death of Oliver and the deposition of Richard Cromwell, there were many of the commanders in the army that shewed an inclination to reconcile themselves to the king; which disposition of theirs was very much encouraged by such as had his majesty's interest truly at heart. Amongst these, Mr. Evelyn had a particular eye upon colonel Herbert Morley, an old experienced officer in the parliament army, who had two stout regiments entirely at his devotion, was very much esteemed by his party, and had the general reputation of being a person of probity and honour. It was a very dangerous step, as things then stood, to make any advances to one in his situation; yet Mr. Evelyn, considering how much it might be in that gentleman's power to facilitate the king's return, fairly ventured his life, by advising the colonel freely to make his peace with, and enter into the service of, the king. The colonel, as might well be expected, acted coldly and cautiously at first, but at last accepted Mr. Evelyn's offer, and desired him to make use of his interest to procure a pardon for himself, and some of his relations and friends whom he named, promising in return to give all the assistance in his power to the royal cause. At the same time that Mr. Evelyn carried on this dangerous intercourse with colonel Morley, he formed a resolution of publishing something that might take off the edge of that inveteracy, expressed by those who had been deepest in the parliament's interest, against such as had always adhered to the king; and with this view

he wrote a small treatise, which had the desired effect, and was so generally well received, that it ran through three impressions that year. The title of this piece was, "An Apology for the Royal Party, written in a letter to a person of the late council of state; with a touch at the pretended plea of the army," Lond. 1659, in two sheets in 4to.

But while Mr. Evelyn and other gentlemen of his sentiments were thus employed, those of the contrary party were not idle; and, amongst these, Marchamont Needham, who first wrote with great bitterness for the king against the parliament, and afterwards with equal acrimony for the parliament against the king, was induced to write a pamphlet, which was deservedly reckoned one of the most artful and dangerous contrivances for impeding that healing spirit that began now to spread itself through the nation, and with that view was handed to the press by Praise-god Barebones, one of the fiercest zealots in those times, the title of which, at large, runs thus: "News from Brussels, in a letter from a near attendant on his majesty's person, to a person of honour here, dated March 10th, 1659." The design of this pretended letter was to represent the character of king Charles II. in as bad a light as possible, in order to destroy the favourable impressions that many had received of his natural inclination to mildness and clemency. All the king's friends were extremely alarmed at this attempt, and saw plainly that it would be attended with most pernicious consequences; but Mr. Evelyn, who had as quick a foresight as any of them, resolved to lose no time in furnishing an antidote against this poison, and with great diligence and dexterity sent abroad in a week's time a complete answer, which bore the following title: "The late news or message from Brussels unmasked," London, 1659, 4to. This very seasonable and very important service, for his own safety, our author managed with such secrecy, that hardly any body knew from whom this pamphlet came. But how much soever he had reason to be pleased with the success of his pen upon this occasion, he could not help being extremely mortified at the change he perceived in his friend colonel Morley's behaviour, who on a sudden grew very silent and reserved, and at length plainly avoided any private conversation with Mr. Evelyn. In this situation our author had the courage to write him an expostulatory letter, which was in effect putting his life into his hands, and yet even this failed of procuring him the satis-

faction he expected. However, he felt no inconvenience from it; for this alteration in colonel Morley's countenance towards him was not the effect of any change in his disposition, but arose from his having entered into new engagements for the king's service with sir Anthony Ashley Cooper and general Monk, who had tied him down to such absolute secrecy that he was not able at that juncture to give Mr. Evelyn any hint that might make him easy; but the latter soon saw plainly enough, from the colonel's public behaviour, that he had no reason to apprehend any mischief from the confidence he had reposed in him.

Immediately after the king's return, Mr. Evelyn was introduced, on June 5, 1660, to the king by the duke of York, and very graciously received; nor was it long before he experienced the king's esteem and confidence, in a remarkable instance. There had been many disputes between the ambassadors of the crowns of France and Spain, for precedence in the courts of foreign princes, and amongst these there was none more remarkable than that upon Tower-hill, on the landing of an ambassador from Sweden, September 30, 1660, which was so premeditated a business on both sides, that the king, foreseeing it would come to a quarrel, and being willing to carry himself with indifference towards both, which could not be otherwise done than leaving them at liberty to adjust their respective pretences, yet for the sake of public tranquillity, orders were given that a strict guard should be kept upon the place, and all his majesty's subjects were enjoined not to intermeddle, or take part with either side; and the king was farther pleased to command, that Mr. Evelyn should, after diligent inquiry made, draw up and present him a distinct narrative of the whole affair, which he accordingly did, and it is a very curious and remarkable piece. It is inserted in Baker's Chronicle. Our author began now to enter into the active scenes of life, but yet without bidding adieu entirely to his studies. On the contrary, he published, in the space of a few months, several learned treatises upon different subjects, which met with great applause; the rather because the author expressed in some of them his intention to prosecute more largely several philosophical subjects, in a manner that might render them conducive to the benefit of society; and of his capacity for performing these promises, some of these pieces were instances sufficient to satisfy every intelligent reader, as well

as to justify the character he had already acquired, of being at once an able and agreeable writer. It is certain that very few authors of his time deserve this character so well as Mr. Evelyn, who, though he was acquainted with most sciences, and wrote upon many different subjects, yet was far from being a superficial writer. He had genius, taste, and learning, and he knew how to give all these a proper place in his works, so as never to pass for a pedant, even with such as were least in love with literature, and to be justly esteemed a polite author by those who knew it best.

About the close of 1662, when his majesty was pleased, by his letters patent, to erect and establish the royal society for the improvement of natural knowledge, John Evelyn, esq. was appointed one of the first fellows and council, on June 20. He had given a proof the same year how well he deserved that distinction, by his "Sculptura." Upon the first appearance of the nation's being obliged to engage in a war with the Dutch, the king thought proper to appoint commissioners, in November 1664, to take care of the sick and wounded, and Mr. Evelyn was one of the number, having all the ports between Dover and Portsmouth in his district; and sir Thomas Clifford, who was afterwards a peer, and lord high treasurer of England, was another. We find these particulars in a letter from our author to Mr. Boyle, in which he expresses how great a satisfaction it would have been to have had that worthy and charitable person for his colleague. Notwithstanding the plague which raged in London in 1665, he frequently went thither on the business of this office, having at one time no less than 3000 Dutch prisoners under his care. In January 1665-6, he waited on his majesty at Hampton-court, who was newly returned from Oxford, where he had resided during the plague, and his majesty took this opportunity to thank him for his zeal and fidelity in his service at a time of such danger, when every one was desirous of quitting London, and kindly told him he had often been alarmed for his safety.

Mr. Evelyn's literary labours now began to accumulate, from his ardent wish to support the credit of the royal society, and to convince the world that philosophy was not barely an amusement, to take up the time of melancholy and contemplative persons, but a high and useful science, worthy the attention of men of the greatest parts, and ca-

pable of contributing in a supreme degree to the welfare of the nation. He exerted his talents also in the defence, and for the improvement, of the public taste in architecture and painting, with equal vigour and with equal applause.

As there is nothing more natural than for men of liberal and cultivated minds to cherish an affectionate remembrance of the academies where they first pursued their studies, Mr. Evelyn gave a noble testimony of his high respect for his alma mater, Oxford, by using his utmost interest with the lord Henry Howard, in order to prevail upon him to bestow the Arundelian marbles, then in the garden of Arundel-house in the Strand, upon the university, in which he happily succeeded, and obtained the thanks of that learned body, delivered by Dr. Barlow, and other delegates specially appointed for the purpose. Nor was this the last favour conferred by lord Arundel, at the request of Mr. Evelyn, whom he honoured with his closest friendship, after he arrived at the title of Duke of Norfolk. Of this interest Mr. Evelyn made no other advantage than giving a right direction to the natural generosity of that excellent person, whence flowed some particular marks of kindness to the royal society, which were very gratefully accepted; and something farther would have been procured, if the duke's sudden and unexpected death had not frustrated the schemes formed by our author for the service of that learned society, to which, from its very foundation, he was attached with unabated zeal. Mr. Evelyn spent his time, at this juncture, in a manner as pleasing as he could wish. He had great credit at court, and great reputation in the world; was one of the commissioners for rebuilding St. Paul's, attended the meetings of the royal society with great regularity, undertook readily whatever tasks were assigned him to support that reputation, which, from their first institution, they had acquired, and which, by degrees, triumphed over that envy which it raised. He was punctual in the discharge of his office as a commissioner of the sick and wounded; and when he had leisure retired to his seat at Sayes-court, where the improvement of his garden was his favourite ambition*. Yet in the midst of

* A few more memorandums may here be added from the MS. already quoted: Sept. 7, 1660, he went to Chelsea to visit Mr. Boyle, and saw his pneumatic engine. Dec. 22, his wife presented the princess Henrietta with her character in writing, afterwards printed. 1660-1, March 13,

his employments, both public and private, and notwithstanding the continual pains that he bestowed in augmenting and improving the books he had already published, he found leisure sufficient to undertake fresh labours of the same kind, without any diminution of the high character he had obtained by his former writings. He made a journey to Oxford in the summer of 1669, where, on the 15th of July, at the opening of the theatre, he was honoured with the degree of doctor of the civil law; at the same time this honour was conferred on the duke of Ormond, their chancellor, and on the earl of Chesterfield. After king Charles II. had tried, with very little effect, to promote trade, according to the advice of persons engaged in it, he thought proper to constitute a particular board for that purpose, in Sept. 1672, and named several persons of great rank to be members of that council, and amongst them Mr. Evelyn, who had previously (Feb. 1671) been nominated one of the council of foreign plantations. These preferments were so welcome to a person of his disinterested temper and true public spirit, that he thought he could not express his gratitude better than by digesting, in a short and plain discourse, the chief heads of the history of trade and navigation, dedicated to the king, which was very graciously received, and is allowed to contain as much matter in as small a compass as any that was ever written upon the topic. Notwithstanding these late additions to his employments, when the royal society found it requisite to demand the assistance of some of its principal members, and to exact from them the tribute of certain dissertations upon weighty and philosophical subjects, he produced his share with his usual vigour and promptitude, as appears by their Transactions. We have now named all the preferments conferred on him in that reign; and though they were none of them very considerable in respect of profit, yet he was

prince Rupert shewed him the new manner of engraving, called Mezzo tinto. Jan. 16, 1662, the duke of York made him a visit at Sayes-court. April 30, 1663, the king came to see him at Sayes-court. This spring he planted the home field and the West field with elms. May 20, 1664, king Charles drew upon a scrap of paper a sketch of a design for Whitehall, and gave it him. 1664-5, he planted the lower grove next the pond. July 1, 1666, he was made a commissioner for regulating the farming and making saltpetre. Aug. 27, he went with several others to view the repairs wanting at St. Paul's cathedral—his last sight of that ancient and noble pile, for this notice is followed by another memorandum. Sept. 3, he went from Sayes-court to the Bank-side in Southwark, from whence he had a full sight of the fire of London. Dec. 9, 1667, he was with the chancellor Clarendon at his new house, the night before he went away.

so easy in his own circumstances, so good an œconomist, and so true a patriot, that while he daily saw fresh improvements made in every county throughout the kingdom, and the commerce of the nation continually extended, he thought himself amply recompensed, and never failed to express his sentiments in that respect with great cordiality. The severe winter of 1683 gave some interruption to his domestic enjoyments, the frost committing dreadful depredations in his fine gardens at Sayes-court, of which he sent a full and very curious account to the royal society in the beginning of the succeeding spring. After the accession of king James, we find him, in December 1685, appointed with the lord viscount Tiviot of the kingdom of Scotland, and colonel Robert Philips, one of the commissioners for executing the great office of lord privy-seal, in the absence of Henry earl of Clarendon, lord lieutenant of Ireland, which he held till March 11, 1686, when the king was pleased to make Henry baron Arundel of Wardour lord privy seal. While in this office he refused to put the seal to Dr. Obadiah Walker's licence to print popish books. On May 5, 1695, he was appointed treasurer of Greenwich hospital, and although now much advanced in years, continued his literary labours, with his accustomed zeal, at his leisure hours.

In 1696, we find that he lett his seat at Sayes-court to admiral Benbow for three years. In June of that year he was present at laying the first stone of the hospital at Greenwich. In 1698 when Peter the Great came over to England to learn ship-building, he took a fancy, as Mr. Evelyn tells us, to his house at Sayes-court, because it was near the king's yard at Deptford, and insisted on turning out admiral Benbow. What stay the czar made does not appear, but he did no little mischief to the house and gardens, and for this damage paid Mr. Evelyn 150*l.* In Oct. 1699, Mr. Evelyn's elder brother George died, in his eighty-third year, and having no issue male, the paternal estate at Wotton came to our author. In Jan. 1700 he paid his first visit to it as possessor, and in May removed his family and goods thither from Sayes-court. He was here during the great storm of 1703, when above a thousand trees were blown down in sight of his house. His last visit was paid to Wotton in July 1705, and the last memorandum made in his Journal was of Feb. 3, 1706.

During his latter days there was no relaxation of his

endeavours to be useful. As his collections were very great, so he was ever ready to communicate them for the benefit of others. He furnished Dr. Gibson, bishop of London, with those additional remarks on the county of Surrey, which are published in his English edition of the "Britannia." He contributed largely to Mr. Houghton's valuable work on husbandry and trade, and to Burnet's History of the Reformation; and Mr. Aubrey has testified how often he was indebted to him for his friendly assistance in many of his undertakings. In respect to the royal society, he was equally assiduous in his attendance, and careful in his intelligence. Whatever fell within the compass of his own extensive inquiries, he never failed to transmit to that body, nor was he less active in procuring them proper correspondents both at home and abroad, of which copious testimonies are to be met with in their registers, and in their printed Transactions. He might, therefore, justly style himself, as he did, a pioneer in their service; an expression which marked at once how humble and how indefatigatible he was in whatever might contribute to the advancement of that noble design, which was the basis of their institution. He was a true lover of freedom of thought in philosophical inquiries, which he practised upon all occasions himself, and very readily indulged to others; and though nobody was freer from prejudices, or spoke more discreetly than he did, of books that it was impossible for him to commend, yet he never resented any attack made upon his own, but bore the contradiction of his opinion with all imaginable temper, being persuaded that truth and reason would always triumph in the end, and that it was better to leave things to the decision of the public than to embark in endless controversies, though in the defence of sentiments ever so well founded. When we consider the number of the books he published, and the variety of the subjects upon which he employed his time, our admiration of his industry and application is greatly heightened when we reflect how careful he was in reviewing, correcting, and augmenting, all his original works. Whatever subject appeared weighty enough to attract his attention, never lost its place in his thoughts, but was often revolved, and reaped the continual benefit of the new lights he received.

This learned person's life and labours terminated together; for, in a short time after he had prepared the

fourth edition of his "Sylva" for the press, he departed this life in the eighty-sixth year of his age, Feb. 27, 1705-6, and was interred at Wotton. His tomb is about three feet high, of free-stone, shaped like a coffin, with an inscription upon a white marble stone, expressing, according to his own intention, "That living in an age of extraordinary events and revolutions, he had learned from thence this truth, which he desired might be thus communicated to posterity, That all is vanity which is not honest, and that there is no solid wisdom but in real piety." By his wife, Mary, daughter of sir Richard Brown, who was the companion of his fortunes, and in some measure also of his studies, for almost threescore years, he had five sons and three daughters. Of the former, all died young except one, of whom we shall speak in the next article; of the latter, only one survived him, Susannah, married to William Draper, of Adscomb, in the county of Surrey, esq. His excellent widow did not outlive him quite three years, but, dying Feb. 9, 1709, was, according to her own desire, deposited in a stone coffin, near the corpse of her husband. Upon the stone coffin, in which the leaden one lies that holds her body, a white marble stone is placed of the same shape, with a very short inscription, which informs us, that, at the time of her demise she was in the seventy-fourth year of her age, and that she was esteemed, admired, beloved, and regretted, by all who knew her.

Mr. Evelyn's personal character was truly amiable. In the relative duties of father, husband, and friend, few could exceed him in affection and constancy; and his correspondence, of which a large portion still exists in MS. affords many proofs of a kind heart, and a placid, humble temper. He was greatly beloved by all who knew him, and his acquaintance was most extensive. Titles he never appears to have courted; but it is rather singular, that a monarch like Charles II. by no means a niggard in what cost him nothing, should not have tendered the rank of baronet to a man who was one of the ornaments of his reign. With James, we apprehend, he was not very cordial, and after the revolution, it is probable that he thought the addition of title very insignificant at his time of life.

As considerable light is thrown on the history and merits of Mr. Evelyn from the account given of his works, little apology need be made for the length of the article, taken

principally from the Biographia Britannica. These were, 1. His treatise "Of Liberty and Servitude," 1649, 12mo. This was a translation, and in all probability the first essay of our author's pen. 2. "A Character of England, as it was lately presented in a letter to a nobleman of France, with reflections upon Gallus Castratus," 1651, 16to. The third edition of this book appeared in 1659; at present it is very scarce. 3. "The State of France," London, 1652, 8vo. 4. "An Essay on the First Book of Titus Lucretius Carus, de rerum natura, interpreted, and made into English verse, by J. Evelyn, esq." London, 1656, 8vo. The frontispiece to this book was designed by his lady, Mary Evelyn. There is a copy of verses by Edmund Waller, esq. of Beaconsfield, prefixed and directed to his worthy friend Mr. Evelyn, perhaps too extravagant. As there are many faults, however, in this work which do not belong to the author, we shall subjoin the transcript of a MS note in his own hand-writing in the copy at Wotton: "Never was book so abominably misused by printer; never copy so negligently surveied by one who undertooke to looke over the proofe-sheetes with all exactnesse and care, namely *Dr. Triplet*, well knowne for his abillitie, and who pretended, to oblige me in my absence, and so readily offer'd himselfe. This good yet I received by it, that publishing it vainely, its ill successe at the printer's discouraged me with troubling the world with the rest." 5. "The French Gardener, instructing how to cultivate all sorts of fruit-trees and herbs for the garden, together with directions to dry and conserve them in their natural," &c. Lond. 1658, in 12mo, and several times after. In most of the editions is added, "The English Vineyard vindicated, by John Rose, gardener to his majesty king Charles II. with a tract of the making and ordering of wines in France." The third edition of this French Gardener, which came out in 1676, was illustrated with sculptures. 6. "The golden book of St. Chrysostom, concerning the Education of Children." Lond. 1659, 12mo, in the preface to which is a very interesting account of his son Richard, an amiable and promising child, who died in infancy, Jan. 27, 1657. This little narrative, as Mr. Evelyn's work is scarce, may be seen in decade first of Barksdale's Memorials, which, however, is almost as scarce. 7. "An Apology for the Royal Party, &c." 1659, 4to, mentioned above. 8. "The late News or Message from Brussels unmasked," 1659, 4to, also mentioned above. 9. A

Panegyric at his majesty king Charles II. his Coronation," Lond. 1661, fol. 10. "Instructions concerning the erecting of a Library, written by Gabriel Naudé, published in English, with some improvements," Lond. 1661, 8vo. 11. "Fumifugium; or the inconveniences of the air and the smoke of London dissipated; together with some remedies humbly proposed," London, 1661, 4to, in five sheets, addressed to the king and parliament, and published by his majesty's express command. Of this there was a late edition in 1772. 12. "Tyrannus; or the Mode; in a discourse of sumptuary laws;" Lond. 1661, 8vo. 13. "Sculptura; or the history and art of Chalcography and Engraving in Copper, with an ample enumeration of the most renowned masters and their works; to which is annexed, a new manner of engraving, or mezzo-tinto, communicated by his highness prince Rupert to the author of this treatise," Lond. 1662, 8vo. In the dedication to Mr. Robert Boyle, dated at Sayes-court, April 5th, 1662, he observes, that he wrote this treatise at the reiterated instance of that gentleman. The first chapter treats of sculpture, how derived and distinguished, with the styles and instruments belonging to it. The second, of the original of sculpture in general. In this chapter our author observes, that letters, and consequently sculpture, were long before the flood, Suidas ascribing both letters and all the rest of the sciences to Adam. After the flood, as he supposes, there were but few who make any considerable question, that it might not be propagated by Noah to his posterity, though some admit of none before Moses. The third chapter treats of the reputation and progress of sculpture among the Greeks and Romans down to the middle ages, with a discussion of some pretensions to the invention of copper cuts and their impressions. The fourth, of the invention and progress of chalcography in particular, together with an ample enumeration of the most renowned masters and their works. The fifth, of drawing and design previous to the art of chalcography, and of the use of pictures in order to the education of children. In this chapter, our author, in honour of the art upon which he writes, discourses thus: "It was in the former chapter that we made rehearsal of the most renowned gravers and their works, not that we had no more to add to that number, but because we would not mingle these illustrious names and qualities there, which we purposely reserved for

the crown of this discourse. We did, therefore, forbear to mention what his highness prince Rupert's own hands have contributed to the dignity of that art, performing things in graving, of which some enrich our collection, comparable to the greatest masters; such a spirit and address there appears in all that he touches, and especially in that of the mezzotinto, of which we shall speak hereafter more at large, having first enumerated those incomparable gravings of that his new and inimitable style, in both the great and little decollations of St. John the Baptist, the soldier holding a spear and leaning his hand on a shield, the two Mary Magdalens, the old man's head, that of Titian, &c.; after the same Titian, Georgion, and others. We have also seen a plate etched by the present French king, and other great persons; the right honourable the earl of Sandwich, sometimes, as we are told, diverting himself with the burine, and herein imitating those ancient and renowned heroes, whose names are loud in the trumpet of fame for their skill and particular affection to these arts. For such of old were Lucius Manilius, and Fabius, noble Romans, Pacuvius, the tragic poet, nephew to Ennius. Socrates, the wisest of men, and Plato himself, Metrodorus and Pyrrhus the philosopher, did both design and paint; and so did Valentinian, Adrian, and Severus, emperors; so as the great Paulus Æmilius esteemed it of such high importance, that he would needs have his son to be instructed in it, as in one of the most worthy and excellent accomplishments belonging to a prince. For the art of graving, Quintilian likewise celebrates Euphranor, a polite and rarely endowed person; and Pliny, in that chapter where he treats of the same art, observes that there was never any one famous in it, but who was by birth or education a gentleman. Therefore he and Galen in their recension of the liberal arts, mention that of graving in particular, amongst the most permanent; and in the same catalogue, number it with rhetoric, geometry, logic, astronomy, yea, grammar itself, because there is in these arts, say they, more of fancy and invention, than strength of hand, more of the spirit than of the body. Hence Aristotle informs us, that the Grecians did universally institute their children in the art of painting and drawing, for an œconomique reason there signified, as well as to produce proportions in the mind. Varro makes it part of the ladies' education, that they might have the better skill in the works of em-

broidery, &c. and for this cause is his daughter Martia celebrated among those of her fair sex. We have already mentioned the learned Anna Schurman; but the princess Louisa has done wonders of this kind, and is famous throughout Europe for the many pieces which enrich our cabinets, examples sufficient to vindicate its dignity, and the value that has been set upon it, since both emperors, kings, and philosophers, the great and the wise, have not disdained to cultivate and cherish this honourable quality of old, so nobly reputed, that amongst the Greeks a slave might not be taught it. How passionately does Pereskius, that admirable and universal genius, deplore his want of dexterity in this art! Baptista Alberti, Aldus Pomponius, Guaricus Durer, and Rubens, were politely learned and knowing men, and it is hardly to be imagined of how great use and conducible a competent address in this art of drawing and designing is to the several advantages which occur, and especially to the more noble mathematical sciences, as we have already instanced in the lunary works of Hevelius, and are no less obliged to celebrate some of our own countrymen famous for their dexterity in this incomparable art. Such was that Blagrave, who himself cut those diagrams in his Mathematical Jewel; and such at present is that rare and early prodigy of universal science, Dr. Chr. Wren, our worthy and accomplished friend. For, if the study of eloquence and rhetoric were cultivated by the greatest geniuses and heroic persons which the world has produced, and that, by the suffrage of the most knowing, to be a perfect orator a man ought to be universally instructed, a quality so becoming and useful should never be neglected." In the sixth chapter he discourses of the new way of engraving or mezzotinto, invented and communicated by prince Rupert; and he therein observes, "that his highness did indulge him the liberty of publishing the whole manner and address of this new way of engraving; but when I had well considered it, says he (so much having been already expressed, which may suffice to give the hint to all ingenious persons how it is to be performed), I did not think it necessary that an art so curious, and as yet so little vulgar, and which indeed does not succeed where the workman is not an accomplished designer, and has a competent talent in painting likewise, was to be prostituted at so cheap a rate as the more naked describing of it here would too soon have exposed it to.

Upon these considerations then, it is, that we leave it thus enigmatical; and yet that this may appear no disingenuous rhodomontade in me, or invidious excuse, I profess myself to be always most ready *sub sigillo*, and by his highness's permission, to gratify any curious and worthy person with as full and perfect a demonstration of the entire art as my talent and address will reach to, if what I am now preparing to be reserved in the archives of the royal society concerning it be not sufficiently instructive." There came, however, into the hands of the communicative and learned Richard Middleton Massey, M. D. and F. R. S. the original manuscript, written by Mr. Evelyn, and designed for the royal society, entitled "Prince Rupert's new way of engraving, communicated by his highness to Mr. Evelyn;" in the margin of which is this note: "This I prepared to be registered in the royal society, but I have not yet given it in, so as it still continues a secret." In this manuscript he first describes the two instruments employed in this new manner of engraving, viz. the hatcher and the style, and then proceeds to explain the method of using them. He concludes with the following words: "This invention, or new manner of chalcography, was the result of chance, and improved by a German soldier, who, espying some scrape on the barrel of his musket, and being of an ingenious spirit, refined upon it, till it produced the effects you have seen, and which indeed is, for the delicacy thereof, much superior to any invention extant of this art, for the imitation of those masterly drawings, and, as the Italians call it, that *morbidezza* expressed in the best of their designs. I have had the honour to be the first of the English to whom it has been yet communicated, and by a special indulgence of his highness, who with his own hands was pleased to direct me with permission to publish it to the world; but I have esteemed it a thing so curious, that I thought it would be to profane it, before I had first offered it to this illustrious society. There is another way of engraving, by rowelling a plate with an instrument made like that which our scriveners and clerks use to direct their rulers by on parchment, only the points are thicker set into the rowel. And when the plate is sufficiently freckled with the frequent reciprocation of it, upon the polished surface, so as to render the ground dark enough, it is to be abated with the style, and treated as we have already described. Of this sort I have seen a head of the

queen Christina, graved, if I mistake not, as big as the life, but not comparable to the mezzotinto of prince Rupert, so deservedly celebrated by J. EVELYN."

A second edition of the Sculptura was published in 1755, containing some corrections and additions taken from the margin of the author's printed copy; an etching of his head by Mr. Worlidge; an exact copy of the mezzotinto done by prince Rupert, by Mr. Houston; a translation of all the Greek and Latin passages; and memoirs of Mr. Evelyn's life, from which we have borrowed a few particulars. The work had become very scarce; being chiefly confined to the libraries of the most curious among the learned. Mr. Walpole has spoken of it in terms of high respect, as well as of its author*.

Mr. Evelyn's next publication was the most important of all his works: 15. "Sylva; or, a dicourse of Forest-trees, and the propagation of timber in his majesty's dominions; as it was delivered in the royal society the 15th of October, 1662, upon occasion of certain queries propounded to that illustrious assembly by the honourable the principal officers and commissioners of the navy." To which is annexed, "Pomona, or, an appendix concerning

* Mr. Walpole says, "If Mr. Evelyn had not been an artist himself, as I think I can prove, I should yet have found it difficult to deny myself the pleasure of allotting him a place among the arts he loved, promoted, patronized; and it would be but justice to inscribe his name with due panegyric in these records, as I have once or twice taken the liberty to criticise him: but they are trifling blemishes compared with his amiable virtues and beneficence; and it may be remarked, that the worst I have said of him is, that he knew more than he always communicated. It is no unwelcome satire to say that a man's intelligence and philosophy is inexhaustible. I mean not to write his life, which may be found detailed in the new edition of his Sculptura, in Collins's Baronetage, in the General Dictionary, and in the New Biographical Dictionary; but I must observe, that his life, which was extended to eighty-six years, was a course of enquiry, study, curiosity, instruction, and benevolence. The works of the Creator, and the mimic labours of the creature, were all objects of his pursuit. He unfolded the perfection of the one, and assisted the imperfection of the other. He adored from examination; was a courtier that flattered only by informing his prince, and by pointing out what was worthy for him to countenance; and was really the Neighbour of the Gospel, for there was no man that might not have been the better for him. Whoever peruses a list of his works will subscribe to my assertion. He was one of the first promoters of the royal society, a patron of the ingenious and indigent, and peculiarly serviceable to the lettered world; for, besides his writings and discoveries, he obtained the Arundelian marbles for the university of Oxford, and the Arundelian library for the royal society. Nor is it the least part of his praise, that he who proposed to Mr. Boyle the erection of a philosophic college for retired and speculative persons, had the honesty to write in defence of active life against sir George Mackenzie's Essay on Solitude. He knew that retirement in his own hands was industry and benefit to mankind; but in those of others, laziness and inutility." Catalogue of Engravers, p 85, 86.

fruit-trees, in relation to cider, the making and several ways of ordering it: published by express order of the royal society," Lond. 1664, fol. This was the first work written by the command, and published in virtue of an order, of the royal society, signed by the lord viscount Brouncker, their president, and dedicated to the king. The second edition of it was published in 1669, with a new dedication to king Charles II. dated from Sayes-court, Aug. 24; the first paragraph of which deserves the reader's notice. "Sir, This second edition of Sylva, after more than a thousand copies had been bought up and dispersed of the first impression, in much less than two years space (which booksellers assure us is a very extraordinary thing in volumes of this bulk), comes now again to pay its homage to your serene majesty, to whose auspices alone it owes the favourable acceptance which it has received in the world. But it is not that alone which it presumes to tell your majesty, but to acquaint you that it has been the sole occasion for furnishing your almost exhausted dominions with more, I dare say, than two millions of timber-trees, besides infinite others, which have been propagated within the three nations at the instigation and by the direction of this work; and that the author of it is able, if need require, to make it out by a competent volume of letters and acknowledgments, which are come to his hands, from several persons of the most eminent quality, many of them illustrious, and divers of them unknown to him, in justification of what he asserts; which he the rather preserves with the more care, because they are testimonials from so many honourable persons of the benefit they have received from the endeavours of the royal society, which now-a-days passes through so many censures; but she has yet your majesty for her founder and patron, and is therefore the less concerned, since no man of worth can lightly speak ill of an assembly which your majesty has thought fit to dignify by so signal a relation to it." The third edition, with great additions and improvements, was published in 1679; the fourth in 1705, and the fifth in 1729, both very incorrect. In 1776 a new edition of the "Sylva" was published in 4to, by Dr. Andrew Hunter, of York, a gentleman eminently qualified for the undertaking. Under the care of this gentleman the work appeared with every possible advantage; and was enriched by the judicious editor with ample and copious notes, and adorned with a set of fine

engravings. A head of Mr. Evelyn is prefixed, drawn and engraved by Bartolozzi. Dr. Hunter's edition of the Sylva has been four times reprinted. The edition of 1812 contains the deceased editor's last corrections *. 16. "A parallel of the antient architecture with the modern, in a collection of ten principal authors who have written upon the five orders, viz. Palladio and Scammozzi, Serlio and Vignola; D. Barbaro and Cataneo; L. B. Alberti and Viola, Bullant and De Lorme; compared with one another. The three Greek orders, Doric, Ionic, and Corinthian, comprise the first part of this treatise, and the two Latin, Tuscan and Composite, the latter; written in French by Roland Freart, sieur de Chambray; made English for the benefit of builders; to which is added, an account of architects and architecture, in an historical and etymological explanation of certain terms, particularly affected by architects; with Leon Baptista Alberti's treatise of statues," London, 1664, folio. This work, as well as the former, is dedicated to king Charles II.; and the dedication dated from Sayes-court, August 20th, contains some curious facts. After an apology for prefixing his royal name to a translation, our author proceeds thus: "I know none, indeed, to whom I could more aptly inscribe a discourse of building, than to so royal a builder, whose august attempts have already given so great a splendour to our imperial city, and so illustrious an example to the nation! It is from this contemplation, sir, that after I had, by the commands of the royal society, endeavoured the improvement of timber and the planting of trees, I have advanced to that of building, as its proper and mutual consequent, not with a presumption to incite or instruct your majesty, which were a vanity unpardonable, but, by it, to take occasion of celebrating your majesty's great example, who use your empire and authority so worthily, as fortune seems to have consulted her reason, when she poured her favours upon you; so as I never cast my eyes on that generous designation in the epigram, *Ut donem pastor & ædificem*, without immediate reflection on your majesty, who seem only to value those royal advantages you have above others, that you may oblige, and that you may build. And certainly, sir, your majesty has consulted the noblest way of establishing your greatness, and of perpetuating your memory,

* See an excellent critique on this edition in the Quarterly Review, No. XVII.

since, while stones can preserve inscriptions, your name will be famous to posterity; and, when those materials fail, the benefits that are engraven in our hearts will outlast those of marble. It will be no paradox, but a truth, to affirm, that your majesty has already built and repaired more in three or four years, notwithstanding the difficulties and the necessity of an extraordinary œconomy for the public concernment, than all your enemies have destroyed in twenty, nay than all your majesty's predecessors have advanced in an hundred, as I could easily make out, not only by what your majesty has so magnificently designed and carried on at that your ancient honour of Greenwich, under the conduct of your most industrious and worthy surveyor, but in those splendid apartments and other useful reformations for security and delight about your majesty's palace at Whitehall; the chargeable covering first, then paving and reformation of Westminster-hall; care and preparation for rebuilding St. Paul's, by the impiety and iniquity of the late confusions almost dilapidated; what her majesty the queen-mother has added to her palace at Somerset-house, in a structure becoming her royal grandeur, and the due veneration of all your majesty's subjects, for the honour she has done both this your native city, and the whole nation. Nor may I here omit, what I so much desire to transmit to posterity, those noble and profitable amœnities of your majesty's plantations, wherein you most resemble the divine architect, because your majesty has proposed in it such a pattern to your subjects, as merit their imitation and profoundest acknowledgments, in one of the most worthy and kingly improvements that nature is capable of. I know not what they talk of former ages, and of the now contemporary princes with your majesty; these things are visible: and should I here descend to more particulars, which yet were not foreign to the subject of this discourse, I would provoke the whole world to produce me an example parallel with your majesty, for your exact judgment and marvellous ability in all that belongs to the naval architecture, both as to its proper terms and more solid use, in which your majesty is master of one of the most noble and profitable arts that can be wished, in a prince to whom God has designed the dominion of the ocean, which renders your majesty's empire universal; where, by exercising your royal talent and knowledge that way, you can bring even the antipodes to meet, and the

poles to kiss each other; for so likewise, not in a metaphorical but natural sense, your equal and prudent government of this nation has made it good, whilst your majesty has so prosperously guided this giddy bark, through such a storm, as no hand, save your majesty's, could touch the helm, but at the price of their temerity." There is also another dedication to sir John Denham, knight of the bath, superintendant and surveyor of all his majesty's buildings and works, in which there are several matters of fact worth knowing, as indeed there are in all Mr. Evelyn's dedications; for, though no man was naturally more civil, or more capable of making a compliment handsomely, yet his merit was always conspicuous in his good manners; and he never thought that the swelling sound of a well-turned period could atone for want of sense. It appears from the dedication of the second edition of the Sylva to king Charles II. that there was a second edition of this work also in the same year, viz. 1669, as there was a third in 1697, which was the last in the author's life-time. In this third edition, which is very much improved, "the account of Architects and Architecture," which is an original work of Mr. Evelyn's, and a most excellent one of its kind, is dedicated to sir Christopher Wren, surveyor to his majesty's buildings and works; and there is in it another of those incidental passages that concern the personal history of our author. Having said in the first paragraph, that, if the whole art of building were lost, it might be found again in the noble works of that great architect, which, though a very high, is no unjust compliment, more especially, continues our author, St. Paul's church and the Monument; he then adds, "I have named St. Paul's, and truly not without admiration, as oft as I recall to mind, as frequently I do, the sad and deplorable condition it was in, when, after it had been made a stable of horses and a den of thieves, you, with other gentlemen and myself, were, by the late king Charles, named commissioners to survey the dilapidations, and to make report to his majesty, in order to a speedy reparation. You will not, I am sure, forget the struggle we had with some who were for patching it up any how, so the steeple might stand, instead of new-building, which it altogether needed: when, to put an end to the contest, five days after (August 27, Sept. 1666), that dreadful conflagration happened, out of whose ashes this phœnix is risen, and was by providence designed

for you. The circumstance is too remarkable, that I could not pass it over without notice. I will now add no more, but beg your pardon for this confidence of mine, after I have acquainted you that the parallel to which this was annexed being out of print, I was importuned by the bookseller to add something to a new impression, but to which I was no way inclined; till, not long since, going to St. Paul's, to contemplate that august pile, and the progress you have made, some of your chief workmen gratefully acknowledging the assistance it had afforded them, I took this opportunity of doing myself this honour." The fourth edition of this work, printed long after our author's death, viz. in 1733, was in folio, as well as the rest; to which is added "The Elements of Architecture," by sir Henry Wotton, and some other things, of which, however, hints were met with in our author's pieces. 17. "Μυστήριον τῆς Ἀνομίας; that is, another part of the mystery of Jesuitism, or the new heresy of the Jesuits, publicly maintained at Paris, in the college of Clermont, the twelfth of December, 1661, declared to all the bishops of France, according to the copy printed at Paris. Together with the imaginary heresy, in three letters; with divers other particulars relating to this abominable mystery never before published in English;" Lond. 1664, 8vo. This, indeed, has not our author's name to it; but that it is really his, and that he had reasons for not owning it more publicly, appears from a letter from him to Mr. Boyle. 18. "Kalendarium Hortense, or the gardener's almanac, directing what he is to do monthly throughout the year, and what fruits and flowers are in prime," Lond. 1664, 8vo. The second edition of this book, which seems to have been in folio, and bound with the Sylva and Pomona, as it was in the third edition, was dedicated to Cowley, with great compliments from our author to that poet, to whom it had been communicated before; which occasioned Cowley's addressing to John Evelyn, esq. his mixed essay in verse and prose, entitled "The Garden." This passed through at least nine editions. The author made many additions as long as he lived; and the best was that printed by way of appendix to the fourth and last edition of the Sylva in his life-time. 19. "The history of the three late famous impostors, viz. Padre Ottomano, pretended son and heir to the late grand signior; Mahomet Bei, a pretended prince of the Ottoman family, but, in truth, a Wallachian counterfeit: and Sabbatai Sevi,

the supposed Messiah of the Jews, in the year 1666; with a brief account of the ground and occasion of the present war between the Turk and the Venetian: together with the cause of the final extirpation, destruction, and exile, of the Jews out of the empire of Persia," Lond. 1668, 8vo. This piece is dedicated to Henry earl of Arlington, and the dedication is subscribed J. E. and, if Mr. Wood had seen it, he would not have said, "I know nothing yet to the contrary but this may be a translation." The nature and value of this little piece were much better known abroad: one of the best literary journals, "Act. Eruditorum Lipsiensium," A. D. 1690, p. 605, having given, though at some distance of time, a very just character of it, with this very remarkable circumstance, that the pretended Mahomet Bei was at that very juncture in the city of Leipsic. There is added, at the end of this piece, an account of the extirpation of the Jews in Persia during the reign of Shah Abbas the second, which is not so large or perfect as the rest; of which circumstance the author gives a hint, and does not press any thing farther than he is supported by authorities. He mentions a person, who, the very year that the book was published, took upon him the title of brother to the famous count Serini, and that he had the misfortune to be shipwrecked in the west of England, by which he imposed upon persons of quality, till, by unluckily calling for drink upon the road in very audible English, he discovered the cheat. He farther remarks, with regard to Sabbatai Sevi, that he was the twenty-fifth false Messiah that had attempted to impose upon the Jews, even according to their own account. 20. "Public employment and an active life preferred to solitude, in a reply to a late ingenious essay of a contrary title," Lond. 1667, in 8vo. This was written in answer to a discourse of sir George Mackenzie's, preferring solitude to public employment, which was at the time of its publication much admired; and, as our author apprehended this might prove an encouragement to indolence and timidity, he therefore wrote against it. We have in the Transactions of the royal society a character of this, and the piece before mentioned, which follows the account given of the second edition of the "Sylva," Philosoph. Trans. No. 53; and the reader will find some ingenious strictures on "Public employment, &c." in vol. I. of the Censura Literaria, by one who knows well how to improve solitude. 21. "An idea of the perfection of painting, de-

monstrated from the principles of art, and by examples conformable to the observations which Pliny and Quintilian have made upon the most celebrated pieces of the ancient painters, paralleled with some works of the most famous modern painters, Leonardo da Vinci, Raphael, Julio Romano, and N. Poussin. Written in French by Roland Freart, Sieur de Cambray, and rendered English by J. E. esquire, fellow of the royal society;" Lond. 1668, 8vo. This translation is dedicated to Henry Howard, of Norfolk, heir apparent to that dukedom; and the dedication is dated from Sayes-court, June the 24th, 1668, 8vo. This piece, like most of Mr. Evelyn's works, is now become exceeding scarce. In the preface he observes, that the reader will find in this discourse divers useful remarks, especially where the author "treats of costume, which we, continues he, have interpreted decorum, as the nearest expression our language would bear to it. And I was glad our author had reproved it in so many instances, because it not only grows daily more licentious, but even ridiculous and intolerable. But it is hoped this may universally be reformed, when our modern workmen shall consider, that neither the exactness of their design, nor skilfulness in colouring, has been able to defend their greatest predecessors from just reproaches, who have been faulty in this particular. I could exemplify in many others, whom our author has omitted; and there is none but takes notice what injury it has done the fame of some of our best reputed painters, and how indecorous it is to introduce circumstances, wholly improper to the usages and genius of the places where our histories are supposed to have been acted." Mr. Evelyn then remarks, that this was not only the fault of Bassano, who would be ever bringing in his wife, children, and servants, his dog and his cat, and very kitchen-stuff, after the Paduan mode; but of the great Titian himself, Georgion, Tintoret, and the rest; as Paulo Veronese is observed also to have done, in his story of Pharaoh's daughter drawing Moses out of the river, attended with a guard of Swisses. Malvogius likewise, in a picture then in the king's gallery at Whitehall, not only represents our first parents with navels upon their bellies, but has placed an artificial stone fountain, carved with imagery, in the midst of his paradise. Nor does that excellent and learned painter, Rubens, escape without censure, not only for making most of his figures of the shapes

of brawny Flemings, but for other sphalmata and circumstances of the like nature, though in some he has acquitted himself to admiration, in the due observation of costume, particularly in his crucifixes, &c. Raphael Urbino was, doubtless, one of the first who reformed these inadvertencies; but it was more conspicuous in his latter than in his former pieces. "As for Michael Angelo," continues Mr. Evelyn, "though I heartily consent with our critic in reproving that almost idolatrous veneration of his works, who hath certainly prodigiously abused the art, not only in the table this discourse arraigns him for, but several more which I have seen; yet I conceive he might have omitted some of those embittered reproaches he has reviled him with, who doubtless was one of the greatest masters of his time, and however he might succeed as to the decorum, was hardly exceeded for what he performed in sculpture and the statuary art by many even of the ancients themselves, and haply by none of the moderns: witness his Moses, Christus in Gremio, and several other figures at Rome—to say nothing of his talent in architecture, and the obligation the world has to his memory, for recovering many of its most useful ornaments and members out of the neglected fragments, which lay so long buried, and for vindicating that antique and magnificent manner of building from the trifling of Goths and barbarians." He observes next, that the usual reproach of painting has been the want of judgment in perspective, and bringing more into history than is justifiable upon one aspect, without turning the eye to each figure in particular, and multiplying the points of sight, which is a point even monsieur Freart, for all the pains he has taken to magnify that celebrated Decision of Paris, has failed in. For the knowing in that art easily perceive, that even Raphael himself has not so exactly observed it, since, instead of one, as monsieur Freart takes it to be, and as indeed it ought to have been, there are no less than four or five; as du Bosse hath well observed in his treatise of "The converted painter," where, by the way also, he judiciously numbers amongst the faults against costume, those landscapes, grotesque figures, &c. which we frequently find abroad especially; for, in our country, we have few or none of those graceful supplements of steeples painted, horizontally and vertically on the vaults and ceilings of cupolas, since we have no examples for it from the ancients, who allowed no more

than a frett to the most magnificent and costly of those which they erected. But, would you know whence this universal caution in most of their works proceeded, and that the best of our modern painters and architects have succeeded better than others of that profession, it must be considered, that they were learned men, good historians, and generally skilled in the best antiquities; such were Raphael, and doubtless his scholar Julio; and, if Polydoro arrived not to the glory of letters, he yet attained to a rare habit of the ancient gusto, as may be interpreted from most of his designs and paintings. Leon Baptist Alberti was skilled in all the politer parts of learning to a prodigy, and has written several curious things in the Latin tongue. We know that, of later times, Rubens was a person universally learned, as may be seen in several Latin epistles of his to the greatest scholars of his age. And Nicholas Poussin, the Frenchman, who is so much celebrated and so deservedly, did, it seems, arrive to this by his indefatigable industry; "as the present famous statuary, Bernini, now living," says Mr. Evelyn, "has also done so universal a mastery, that, not many years since, he is reported to have built a theatre at Rome, for the adornment whereof he not only cut the figures and painted the scenes, but wrote the play, and composed the music, which was all in recitativo. And I am persuaded, that all this is not yet by far so much as that miracle and ornament of our age and country, Dr. Christopher Wren, were able to perform, if he were so disposed, and so encouraged, because he is master of so many admirable advantages beyond them. I alledge these examples partly to incite, and partly to shew the dignity and vast comprehension of this rare art, and that for a man to arrive to its utmost perfection, he should be almost as universal as the orator in Cicero, and the architect in Vitruvius. But, certainly, some tincture in history, the optics and anatomy, are absolutely requisite, and more, in the opinion of our author, than to be a steady designer, and skilled in the tempering and applying of colours, which, amongst most of our modern workmen, go now for the only accomplishments of a painter."

On his advancement to the board of trade, he published, 22. "A short and plain discourse, the chief heads of the history of trade and navigation," which he dedicated to the king, and which was very graciously received, and thought then to contain as much matter in as

small a compass as any that was ever written upon a topic so copious as well as so important. 23. "Terra: a philosophical discourse of earth, relating to the culture and improvement of it for vegetation, and the propagation of plants, &c. as it was presented to the royal society, April 29th, 1675," London, 1675, folio and 8vo. Of this, also, Dr. Hunter published an improved edition in 1778. 24. "Mundus Muliebris; or, the ladies dressing-room unlocked, and her toilette spread. In burlesque. Together with the Fop-Dictionary, compiled for the use of the fair-sex," Lond. 1690, 4to. 25. "Monsieur de la Quintinye's treatise of Orange-Trees, with the raising of Melons, omitted in the French editions; made English by John Evelyn, esq." Lond. 1693. 26. "Numismata; a discourse of medals, ancient and modern; together with some account of heads and effigies of illustrious and famous persons, in sculps and taille douce, of whom we have no medals extant, and of the uses to be derived from them. To which is added, a digression concerning physiognomy," Lond. 1697, folio.

Before concluding our article, it may be necessary to advert to some particulars of Mr. Evelyn's history, which are interspersed in his "Sylva," and could not well be incorporated in our sketch.—From that work we learn, that the true signification of his surname, Evelyn, written anciently Avelan or Evelin, was filberd, or rather hazel, which gives him occasion to remark, that these trees are commonly produced where quarries of free-stone lie underneath, as at Hazelbury in Wiltshire, Haslingfield in Cambridgeshire, and Haslemere in Surrey. He more than once remarks, that his grandfather was a great planter and preserver of timber, as it seems were the ancient possessors of the place where he lived, whence it acquired its name of Wotton (i. e.) Woodtown, from the groves and plantations that were about it. He farther remarks, that there was an oak felled by his grandfather's order, out of which there was a table made, measured by himself more than once, of five feet in breadth, nine and a half in length, and six inches thick, all entire and clear. It was set up in brick-work for a pastry-board; and, to fit it for that use, it was shortened by a foot, being originally ten feet and a half, as appeared from an inscription cut in one of its sides, whence it appeared to have lain there above one hundred years, when our author wrote this description. When his grandfather's

woods were cut down, which consisted entirely of oak, they sprang up again, not oaks but beeches; and when these too in their turn felt the axe, there arose spontaneously a third plantation, not of oak or beech, but of birch, which he does not set down as a thing singular in itself, but because it happened under his own eye. He is a declared enemy to iron works, on account of their destroying woods; yet he observes, from the prudential maxims prevailing in his own family, they had quite a contrary effect, as being one principal cause of their making such large plantations, and taking so much pains about them. It was a relation of his that sold Richmond new park to king Charles I. after planting many fine trees there. Our author carried this disposition with him to Sayes-court, where he must have shewn it very early, since he assures us that the marquis of Argyle presented him with the cones of a peculiar kind of fir, which he takes to be the Spanish pinaster, or wild pine, and gives a very particular account of the manner in which they grew in the marquis's county in Scotland. He informs us, that it was the lord chancellor Bacon who introduced the true plane tree, which he planted originally about Verulam, whence he had his title. Mr. Evelyn takes to himself the honour of having propagated the alaternus from Cheshire to Cumberland, which was before reputed an inhabitant only of the green-house, but is found very capable not only of living without doors, but of standing unhurt by the rigour of our severest winters. He mentions a most glorious and impenetrable holly-hedge which he had at Sayes-court, four hundred feet in length, nine feet high, and five in diameter, which occasions his dropping a hint, that the fine gardens he had raised there were wholly ruined by the tzar of Muscovy, who it seems lived there for the sake of being near the yard. He recommended Mr. Gibbons, the carver, to king Charles II. by whom some exquisite works were performed in St. Paul's cathedral. He was likewise consulted by the Bedford family about preserving their fine trees, so long as the gardens were kept up about Bedford-house, which, before the last edition of his book, were demolished, to make way for the new buildings about Bloomsbury. He takes notice of an admirable remedy for a dysentery, which had been otherwise, in all probability, buried in oblivion; and this is the fungous substance separated from the lobes of walnut kernels, powdered and

given in a glass of wine, which, he affirms, relieved the English soldiers in the famous Dundalk campaign in Ireland, soon after the revolution, when all other remedies failed. He was acquainted with the condé Mellor, a Portuguese nobleman, who resided some time at the court of king Charles II. when an exile from his own, by whom he was informed, that his father, when prime-minister, as himself had likewise been, received in a case a collection of plants of china oranges, of which only one escaped, and was with difficulty recovered; and yet from this plant came all the china oranges that ever were seen in Europe, which, our author observes, is a most noble and wonderful instance of what industry may do from the slightest and least promising beginnings. One instance of the vast advantages derived from woods we shall borrow, because the facts are notorious and indisputable. "Upon the estate of George Pitt, esq. of Stratfield-Say, in the county of Southampton, a survey of timber being taken in 1659, it came to ten thousand three hundred pounds, besides near ten thousand samplers not valued, and growing up naturally. Since this there hath been made by several sales, five thousand six hundred pounds, and there has been felled for repairs, building, and necessary uses, to the value, at the least, of twelve hundred pounds; so as the whole falls of timber amount to six thousand eight hundred pounds. The timber upon the same ground being again surveyed anno 1677, appears to be worth above twenty-one thousand pounds, besides eight or nine thousand samplers and young trees to be left standing, and not reckoned in the survey. But, what is yet to be observed, most of this timber abovementioned being oak, grows in hedge-rows, and so as that the standing of it does very little prejudice to the plough or pasture." To conclude: this worthy person, who was born in a town famous for wood, who derived from his ancestors an affection for plantations, who wrote the most correct treatise of forest-trees extant in our own, or perhaps in any language, and who was himself a most eminent planter, had a strong desire, after the example of sir William Temple, who directed his heart to be deposited in his garden, to have his corpse also interred in the like manner; but very probably he was prevailed upon to alter his mind afterwards, notwithstanding what he had expressed upon that subject in his book; which shews how warm and lasting that passion for improvement was in

his own breast, which, with so much learning, eloquence, and success, he laboured to excite in the bosoms of his countrymen.

A discussion having occurred at the royal society on the eruptions of Mount Vesuvius, he procured the following extract of a letter from Mr. Henry Robinson, to whom it was written by captain William Baddily, and at the same time produced some of the ashes which are mentioned therein; which letter, and which ashes, had been preserved for upwards of thirty years:

"The sixth of December, 1631, being in the gulph of Volo riding at anchor about ten of the clock that night, it began to rain sand or ashes, and continued till two of the clock the next morning. It was about two inches thick on the deck, so that we cast it overboard with shovels, as we did snow the day before: the quantity of a bushel we brought home, and presented to several friends, especially to the masters of Trinity-house. There were in our company capt. John Wilds, commander of the Dragon, and capt. Anthony Watts, commander of the Elizabeth and Dorcas. There was no wind stirring when these ashes fell: it did not fall only in the places where we were, but likewise in other parts, as ships were coming from St. John d'Acre to our port, they being at that time an hundred leagues from us. We compared the ashes together, and found them both one. If you desire to see the ashes, let me know."—In the spring of 1670, our author communicated in a letter to the lord viscount Brouncker, a large and circumstantial account of a very singular and extraordinary invention by a person of rank, called the Spanish Sembrador, or new engine for ploughing and equal sowing all sorts of grain, and harrowing at once: by which a great quantity of seed-corn is saved, and a rich increase yearly gained; together with a description of the contrivance and uses of this engine. The description of this machine, translated from the Spanish into English, is of a considerable length, and therefore we refer the reader to it in the Transactions, No. 21. The chief reason for mentioning it here was, to shew how vigilant our author was in his inquiries, and how diligent in the prosecution of them; and yet not with any view of concealing the discoveries he made, but quite the contrary, that the royal society might have the honour, and the British nation the benefit, of them. In this respect, no doubt, he reaped abundant satisfaction,

since it was declared, over and over again in the Transactions, that his Sylva had raised whole forests, and his Pomona produced numberless orchards: yet that he affected not praise out of any degree of vanity, but was really pleased with being the instrument of good to others, appears very plainly from that warmth, as well as readiness, with which he recommended other men's works to the favour of the public, even upon subjects on which he had employed his own pen, particularly in the case of Mr. Smith, which is printed in the Transactions.

He was also very assiduous in procuring, as early as possible, from abroad, all new books upon curious and useful subjects; as also such as, from their universal high character, were become scarce and dear; some of which he communicated to the secretary of the society, and of others he made large and curious extracts himself; and, as is very justly observed, his translations were doubly valuable, on account of that clearness and fidelity with which he expressed the author's sense, and the improvements that he added from his own observations, as he rendered no treatises into English, without being perfectly versed in the subject upon which, as well as the language in which, they were written. He likewise, in testimony of his respect and duty to the society, bestowed upon them those curious tables of veins and arteries, which he brought with him from Padua, and consequently deserved to be honourably mentioned in their registers, and to have his picture, as it is, hung up in their apartments. He might, therefore, justly style himself, as we have already noticed, a pioneer in the service of the society. Amongst other advantages that attended the institution of the royal society, one was its giving birth to, and the highest encouragement for, free and open inquiries; nor was it any wonder that, amongst these, some turned upon those learned persons who first exerted themselves in favour of this method of improving knowledge. Amongst these, Mr. John Houghton, though with great decency and good manners, censured our author's great performance, on account of its crossing a notion he had advanced, "that it would be highly advantageous for the nation, if all the timber within twelve miles of a navigable river were destroyed." It is but fair that he should speak for himself: his words then are these: Collections on husbandry and trade, vol. IV. p. 273. "I question not but you eagerly expect to hear what may be

said, in answer to Mr. Evelyn's Sylva. There he seems to be quite of another opinion, and to give many instances of profits from woods, so great that few other parts of husbandry can equal them. I must confess Mr. Evelyn is a great man, one that I have the honour to be acquainted with, and happy is he that is so: he is a gentleman of great piety, modesty, and complacency; and also endowed with such an universality of useful learning, that he may very well be esteemed a darling of mankind. But he is particularly well versed in the affairs of the woodman; and his Sylva is so good a book, that I have not heard of any thing written on the subject like it. To answer it, I will not pretend; to gainsay what he affirms I cannot, for I believe he loves veracity more than life. I will only make some observations, and, if my sentiments differ from his, I know he will pardon me, he being well inclined to allow freedom of thought, and also well versed in a motto, *Nullius in verba,* which is that of the royal society. Now, I first observe the reason why this Sylva, or discourse of forest-trees, was delivered to the royal society. It was, as I am told in the title-page, upon occasion of certain queries propounded to that illustrious assembly, by the honourable the principal officers and commissioners of the navy. What these queries were, does not altogether appear; but, by the discourse, one of them seems to be how timber might be propagated in his majesty's dominions. An answer to this our ingenious author hath bravely given. But my considerations are not how, or how not, to propagate timber; but a query, 'Whether it is best, within certain limits, to propagate it or no?' a thing quite beside his design. Indeed, in his introduction, he, like a very good Englishman, laments the notorious decay of our wooden walls, which he thought likely to follow, when our then present navy should be worn out or impaired; and I must confess, when he considered the great destruction of our wood that had been made in the foregoing twenty years, by some through necessity, and others through ill ends and purposes; together with our not being used to fetch much timber from abroad, and a general cry that none could furnish us with any for shipping, especially so good as our own; with the addition of what amounted to a complaint from the honourable commissioners of his majesty's navy: when he considered all this, I say, every good man will rather commend than blame his zeal. But

now since that destruction of our timber hath forced us to look out for a more convenient supply to London, and some other places, and our having greater experiences of sea-fights than ever we had before, other things are known; and it is believed, to my certain knowledge, by some of the commissioners of the navy, and others that have been greatly concerned in building of ships, that there is some other timber in the world that will build ships as well as ours: for instance, the French Ruby that we took from France, when he joined with Denmark and Holland against us, had such good timber in it, that, as I have been told, England never had better. The bullets that entered this French ship made only round holes without splinters, the thing our timber is valued for; and it was so hard, that the carpenters with their tools could hardly cut it; it was like a piece of iron. I fancy it some of that oak Mr. Evelyn speaks of in his fore-cited Sylva, chap. iii. p. 25. 'There is,' saith he, 'a kind of it so tough, and so extremely compact, that our sharpest tools will hardly enter it, and scarcely the very fire itself, in which it consumes but slowly, as seeming to partake of a ferruginous and metalline shining nature, proper for sundry robust uses.' These last thirty ships that were built have a great deal of foreign timber in them; and, although there is some decay in them already, yet I am told that the fault is not attributed to the foreign timber, but rather to the hasty building; the king having not a stock before-hand, the timber had not time enough for a seasoning. For these reasons, and what I said before about the increase of seamen, persuades me to believe, that such means will never lessen our strength; and I question not but that, for our money, we may be furnished sufficiently from abroad."

This paper was published November the 6th, 1683; and October the 31st, 1701, the same gentleman published another paper, in which he maintained his former opinion, and undertakes to refute Mr. Evelyn's observations, as to the profit made by planting, complaining that what he had before written was never answered; intimating at the same time, that the reason was, because it was unanswerable. His words are these: "Mr. Evelyn tells us of one Mr. Edward Salter, who planted an ash, and before his death sold it for forty shillings. I will not reckon the ground this ash grew on to be worth any thing; but suppose the ash when planted was worth but one shilling, and

had the man lived but eighty-four years after, the shilling would have amounted to six pounds eight shillings, which is far better than forty shillings. Again: three acres of barren land sown with acorns, in sixty years became a very thriving wood, and was worth three hundred pounds. Being it was barren land, I will suppose it worth but three shillings the acre, nine shillings the three acres; which for sixty years was worth, in present money, fifteen pounds, nine shillings, and seven pence; which, doubled every twelve years, makes four hundred ninety-five pounds, six shillings, and eight-pence. Suppose that the tillage, acorns, and setting, came but to the third part of fifteen pounds; which together makes above six hundred pounds, for the three hundred pounds."

This warm censure might be safely trusted by our author, without any answer, in those days, when none pretended to decide without hearing both parties with attention. It is, however, but doing common justice to his memory, to set these points in a clear light, which may be done in a very narrow compass. In the first place, Mr. Evelyn lays down facts that are indisputable; for he mentions no improvement in his book without clear authority. On the contrary, Mr. Houghton's is a supposition, and a supposition that is entirely groundless. He values the young ash-plant at a shilling; he might have read in Mr. Evelyn, that an hundred saplings, of three years growth, are worth but eighteen pence. Instead of fourscore and four years, he ought to have set down a third, or at most half, of that time; and then, at his own rate of compound interest, the value of the plant would not have exceeded a single penny. His objections to the second instance are not less frivolous. Barren ground, in the common acceptation of the word, is ground worth nothing, and for that reason unlet and unemployed: our critic will have it worth three shillings an acre, and, having thus created a rent of nine shillings a year, he converts it next into a rent-charge, and supposes a sixty years lease of this barren land to be worth two-and-thirty years purchase; and this money, put out at compound interest, is run up to twice as much as the wood is worth. We will not push things to extremity, but suppose with him the land worth nine shillings a year, and to be sold for twenty years purchase, which would produce nine pounds. That nine pounds placed out at compound interest, at the rate of six per cent. would amount, in

sixty years, to two hundred eighty-eight pounds; so that there is twelve pounds, and all the intermediate profits by lopping, to pay for the original plantation and cultivation of the trees. Upon the whole it is manifest, even from this author's manner of arguing, that planting wood is not only more honest and virtuous, but at the same time a safer and speedier way of raising a great fortune than the most exorbitant usury.

We may, says the editor of the Biog. Britannica, from the large works which Mr. Evelyn has published, from the complete plan which he has given us of a large work he intended to publish, and from various circumstances that occur in his letters, form a pretty sure judgment of the method pursued by him, in composing the many and valuable treatises that fell from his pen. His way was, when he had made choice of a subject, to resolve it into its proper parts, and to entitle these, according to the bulk of the volume he proposed, either books or chapters, that he might digest his materials under their proper titles. He then set down his own thoughts in a free succinct manner under every head, to which he added what occurred to him, useful or memorable, in his reading; and when he had finished this, he digested his own thoughts regularly, supporting them by proper testimonies from ancient and modern authors, or, if that were the case, shewing the reasons for which he dissented from them. This made his collections very large, in comparison of the books he published, into which there entered nothing but the quintessence of the authors he had perused. The first great work which occupied his thoughts was one of which he formed the plan in his travels, and which he intended to have entitled "A general history of all Trades." We have an account of this in one of his own letters to Mr. Boyle, dated from Sayes-court, August the 9th, 1659, which begins thus:

"I am perfectly ashamed at the remissness of this recognition for your late favours from Oxon, where, though had you resided, it should have interrupted you before this time. It was by our common and good friend Mr. Hartlib, that I came now to know you are retired from thence, but not from the muses, and the pursuit of your worthy designs, the result whereof we thirst after with all impatience, and how fortunate should I esteem myself, if it were in my power to contribute in the least to that which I augur of so great and universal a benefit! But so

it is, that my late inactivity has made so small a progress, that, in the "History of Trades," I am not advanced a step, finding, to my infinite grief, my great imperfections for the attempt, and the many subjections which I cannot support, of conversing with mechanical capricious persons, and several other discouragements; so that, giving over a design of that magnitude, I am ready to acknowledge my fault, if, from any expression of mine, there was any room to hope for such a production farther than by a short collection of some heads and materials, and a continual propensity of endeavouring, in some particular, to encourage so noble a work as far as I am able; a specimen whereof I have transmitted to Mr. Hartlib, concerning the ornaments of gardens, which I have requested him to communicate to you, as one from whom I hope to receive my best and most considerable furniture, which favour I do again and again humbly supplicate, and especially touching the first chapter of the third book, the eleventh and twelfth of the first, and indeed on every particular of the whole." Whoever would be better acquainted with the whole extent of our author's project, may consult his extract of the life of signor Giacomo Favi, who had the like, and intended to have travelled over the whole world, in order to collect proper materials; in which design having made some progress, he died of a fever at Paris. Of this gentleman Mr. Evelyn speaks in raptures, from the similitude between their tempers; but it seems he had not altogether the patience of that Italian virtuoso, who could accommodate himself to the humours of the lowest of the people, as well as make himself acceptable even to the greatest monarchs of Europe. But, though our author desisted from the original plan, yet it was not till he had finished several parts of it, particularly his Chalcography, which Mr. Boyle prevailed upon him to publish, and the following pieces which he never published: "Five Treatises, containing a full view of the several arts of painting in oil, painting in miniature, annealing in glass, enamelling, and making marble-paper." We may form a judgment, from the piece he published, of the great loss the world had from his not altering his resolution with respect to these, which no doubt were as thoroughly finished and as perfect in their kind as that. We may collect from the letter before mentioned, that a system of gardening made a part of his great design, which, however, there are some grounds

to believe, he detached thence, and considered as a whole or distinct system of itself, to the completing of which he applied himself with great spirit and labour, and intended to have given it the following title, under which he shewed part of his collection to his friends: "Elysium Britannicum." We cannot positively affirm, but there are very probable grounds to believe, that this was the very same work, of which he has given a plan before his "Acetaria," about which he intimates, in his preface to that treatise, he had spent upwards of forty years, and his collections for which had in that time filled several thousand pages. The title of this vast work, as it is there expressed, is this: "The Plan of a royal Garden: describing and shewing the amplitude of that part of Georgicks which belongs to Horticulture." He proposed to divide this into three books, the first of which was to consist of six chapters, wherein he meant to discourse of the principles of things, the four reputed elements, the celestial influences, the seasons, the natural soil of a garden, and all the artificial improvements that could be made therein. The second book was to contain twenty-four chapters, and of these it is sufficient to say, that the twentieth chapter seems to have been executed in his discourse of sallads, and that the last chapter of this book was no other than his Gardener's Kalendar. The third book was to be divided into twelve chapters, and to comprehend all the accessaries, so as to leave nothing which had so much as any relation to this favourite subject unexhausted. The cause of his leaving this work also unfinished, he very freely and plainly tells us, was his perceiving that it exceeded his whole power of execution, that is, to come up to the scheme formed in his own mind, notwithstanding his glorious spirit, his easy fortune, and indefatigable diligence. This we may very easily credit, when we consider that his treatise of sallads could not be above a fortieth, perhaps not above a fiftieth part of his intended performance. To these his unpublished works we must add another, mentioned only by Mr. Wood, who gives us nothing concerning it but the following title: "A treatise of the Dignity of Man."[1]

EVELYN (JOHN), third son of the former, was born at his father's house at Sayes-court, near Deptford, January 14,

[1] Biog. Brit.—MS papers relating to the family, obligingly communicated by Mr. Upcott, sub-librarian of the London Institution.

1654-5, and was there very tenderly educated in his infancy, being considered (after the death of his brother Richard Evelyn, January 27, 1657, who, though but five years of age, was esteemed a kind of prodigy) as the heir of the family. He was likewise universally admired for the pregnancy of his parts, of which he gave a pleasing proof in a Latin letter written to his father in Dec. 1665, and which induced his father to send him in 1666 to Oxford, where he remained in the house of the ingenious and learned Dr. Ralph Bathurst, then president of Trinity-college, before he was admitted a gentleman-commoner, which was in Easter term 1668. It is not clear at what time he left Oxford; but Mr. Wood seems to be positive that he took no degree there, but returned to his father's house, where he prosecuted his studies under the directions of that great man. There is, however, good reason to believe that it was during his residence in Trinity-college, and when he was not above fifteen years of age, that he wrote that elegant Greek poem which is prefixed to the second edition of the Sylva, and is a noble proof of the strength of his genius, and wonderful progress in learning in the early part of his life. In Nov. 1675, he set out for Paris with lord Berkley, ambassador to the French court; and in May 1676, returned to England. He discovered his proficiency soon afterwards, both in the learned and modern languages, by his elegant translations, as well as his intimate acquaintance with the muses, in some original poems which were very justly admired. If we consider the father's turn of mind, we need not wonder that he should employ his pen first upon gardening, especially in the easy way of translation, and from a book so justly as well as generally admired as the French jesuit's has ever been. The title of our author's little treatise was, 1. "Of gardens, four books, first written in Latin verse, by Renatus Rapinus; and now made English by John Evelyn, esq." 1673, 8vo. His father annexed the second book of this translation to his "Sylva," and it must be allowed that the sense is very faithfully rendered, and the poetry is more easy and harmonious than could have been expected from a youth of his age. 2. "The life of Alexander the great," translated from the Greek of Plutarch, printed in the fourth volume of Plutarch's lives by several hands. 3. "The history of the grand visiers, Mahomet and Achmet Coprogli; of the three last grand signiors, their sultanas, and chief

favourites; with the most secret intrigues of the seraglio," &c. Lond. 1677, 8vo. This was a translation from the French, and has been esteemed an entertaining and instructive history. Our author wrote also several poems occasionally, of which two are printed in Dryden's Miscellanies, and more are in Nichols's Collection of Poems. The one entitled "On virtue," has been esteemed excellent in its kind by the best judges; and the other, styled "The remedy of love," has been also much admired. On Feb. 24, 1679-80, he married Martha, daughter and coheiress of Richard Spenser, esq. Turkey merchant, whose widow married sir John Stonehouse, of Radley, in Berks, bart. Mr. Evelyn, who had a turn for business as well as study, and had been introduced to the prince of Orange in 1688, was in 1690 made one of the chief clerks of the treasury, and quitting that situation in 1691, became one of the commissioners of the revenue in Ireland, which country he visited in 1692. He would probably have been advanced to higher employments if he had not been cut off in the flower of his age, dying at his house in Berkeley-street, London, March 24, 1698, in the forty-fifth year of his age. He had by his wife two sons and three daughters. His eldest son, Richard, died an infant at Sayes-court, as did his eldest daughter Martha Mary. His second daughter, Elizabeth, married Simon Harcourt, esq. eldest son and heir of Simon lord viscount Harcourt, lord high chancellor of Great Britain, by whom she became mother to the first earl Harcourt. Jane, his third daughter, died an infant at his house in the parish of St. Martin's in the fields, and was interred at Kensington. John Evelyn, his second and only surviving son, born at Sayes-court, March 2, 1681, succeeded to his grandfather's estate. He was married at Lambeth chapel, September 18, 1705, to Anne, daughter of Edward Boscawen, of Worthivil, co. Cornwall, esq. He was by letters-patent bearing date July 30, 1713, created a baronet. This worthy gentleman, who inherited the virtue and learning as well as the patrimony of his ancestors, made several alterations and additions to the family-seat at Wotton, in 1717, one of which was the erecting a beautiful library, forty-five feet long, fourteen feet broad, and as many high, for the reception of that large and curious collection of books made by his grandfather, his father, and himself, and where they still remain. He was long one of the commissioners of the cus-

toms, a fellow of the royal society, and was succeeded by his eldest son, John, who dying in 1767, was succeeded by sir Frederick Evelyn, on whose death, in 1812, the title descended to Mr. John Evelyn, the grandson of Charles, a younger son of the first baronet of the Wotton branch.[1]

EVERARD (NICHOLAS), a very eminent lawyer, and upright magistrate, was born at Gripskerque, in the island of Walcheren, in 1462, and studied law at Louvain under Arnold de Bek, and Peter de Themis, whose praises for profound knowledge he has celebrated in his "Topica juris." In 1493 he took his doctor's degree, and acquired so much reputation that Erasmus, in a letter to Bernard Buchon, pronounces him a man born for the good and service of his country. Everard's first public situation was at Brussels, where he was appointed judge in ecclesiastical causes under Henry de Berg, bishop and prince of Cambray: he was then, although not in any of the ecclesiastical orders, presented to the deanry of the collegiate church of St. Peter of Anderlechten, in that city. In 1505 being invited to Mechlin, he was first appointed assessor of the grand Belgic council, and afterwards left that place to become president of the supreme council of Holland and Zealand. During the eighteen years that he executed this important trust, his whole conduct was so marked by profound knowledge, and upright decision, that in 1528, the emperor Charles V. recalled him to Mechlin to exercise the same functions. All who speak of him represent him as a man totally uninfluenced by any interest, or motives of favour, who admitted no solicitations from power or friendship, and administered strict justice without ever giving the laws an inclination that they did not fairly bear, whether the party concerned was poor or rich. He died at Mechlin, Aug. 9, 1532, in his seventieth year. His works were, 1. "Topica juris, sive loci argumentorum legales," of which he printed the first part or century, at Louvain, in 1516, fol. This he afterwards reviewed and enlarged, and it was published by his sons in 1552, at Louvain, and reprinted in 1568 and 1579, at Lyons, and in 1591 at Francfort. It was afterwards abridged by Abraham Marconet, and published in that form at Magdeburgh, 1655, 12mo. 2. "Consilia, sive responsa juris," Lou-

[1] Biog. Brit.—MS. belonging to the family.—Betham's Baronetage.

vain, 1554, fol. and at Antwerp, 1577, enlarged and corrected by Molengrave. There are also other editions of 1643, &c. By his wife Elissa Bladelle of Mechlin, he left three daughters, one of whom, Isabella, who became a nun, was celebrated for her learning and knowledge of the Latin language, and five sons, all of considerable eminence in the literary world; Peter Jerome, a religious of the order of the Premonstratenses, a doctor of the civil and canon law at Louvain, and afterwards abbot of St. Mary of Middlebourgh; Nicolas, first, president of the supreme council of Friesland, and afterwards successor to his father in the office of president of the grand council of Mechlin; Nicolas Grudius; Adrian Marius, and John Secundus. Of these last three, some notice will be taken here, as more suitable to the family connection than under the articles Grudius and Secundus, where they have hitherto been placed.[1]

EVERARD (NICHOLAS GRUDIUS), the third son of the preceding, was born at Louvain, whence he got the name of Grudius, that city having, according to some authors, been the residence of the ancient Grudius's. His own merit and the reputation of his father soon raised him to preferment. He was treasurer of the states of Brabant, knight and secretary of the golden fleece, counsellor to the emperor Charles V. and Philip II. king of Spain. Like his father, he had talents for business, and was equally upright and disinterested, making no other use of his influence than to patronize the deserving, especially men of learning. He was much connected with the eminent scholars of his time, with some of whom he appears to have studied at Bologna, in 1533, and these, as well as other learned contemporaries, are mentioned in his poems. Mr. Roscoe notices him as a foreign associate of the Neapolitan academy, but mistakes in stating him to be the father, instead of the brother of Joannes Secundus. He died at Venice, where he happened to be on some affairs concerning the republic, in 1571. His only works are Latin poems, many of which are elegant, although Niceron seems disposed to undervalue them. They are, 1. "Epigrammata arcuum triumphalium, Valentianis Carolo V. in ejus adventu exhibitorum," Louvain, 1540. 2. "Apotheosis in obitum Maximiliani ab Egmonda, comitis Burani," ibid

[1] Moreri.—Niceron, vol. XVI.—Foppen Bibl. Belg.

1549. 3. "Negotia, seu poematum piorum libri duo," Antwerp, 1566, 8vo, and other pieces, a collection of which was printed at Leyden, 1612, 12mo. This contains three books of elegies, three of epigrams, epitaphs, elegies, &c. among the latter are two on the death of his two wives, and elegies on that of Joannes Secundus, his brothers, his father, and other friends.[1]

EVERARD (Adrian Marius), brother to the preceding, was born at Mechlin, and arrived to the rank of chancellor of Guelderland. Like his father and brothers, he studied jurisprudence, and like the latter cultivated Latin poetry. He died at Brussels March 20, 1568. His Latin verses were published with those of his brother Nicholas Grudius, in the Leyden edition of 1612, and consist of two books of elegies, a book of epigrams, one of epistles, a satire, a piece on the death of his brother Joannes Secundus, and some detached epigrams. It is also said that he translated into Latin verse some of Lucian's dialogues, and into prose his treatise on calumny.[2]

EVERARD (Joannes Secundus), and more generally known by these last names, was born at the Hague in 1511, and received the first impressions of virtue and knowledge from his father. On what account our author, as he was not the second son, was called Secundus, is not known. Perhaps the name was not given him till he became eminent, and was in poetry *nemini secundus*. Poetry, however, was not the profession which his father wished him to follow. He intended him for the law, and when he could no longer direct his studies himself, placed him under the care of Jacobus Valeardus, or Volcardus. This gentleman, the author of a treatise "de usu eloquentiæ in obeundis muneribus publicis," is said to have been every way qualified to discharge the important trust that was committed to him; and he certainly gained the affection of his pupil, who, in one of his poems, mentions his death with every appearance of unfeigned sorrow. Another tutor, Stenemola of Mechlin, was soon provided, but it does not appear that Secundus devoted much of his time to legal pursuits. Poetry, and the sister arts of painting and sculpture, had engaged his mind at a very early period. He is said to have written verses when but ten years old; and

[1] Moreri.—Niceron, vol. XVI.—Foppen Bibl. Belg.—Saxii Onomast.
[2] Moreri.—Niceron.

from the vast quantity which he left behind him, we have reason to conclude that such writing was his principal employment.

Secundus having nearly attained the age of twenty-one, and being determined, as it would seem, to comply as far as possible with the wishes of his father, quitted Mechlin, and went to France, where at Bourges, a city in the Orleanois, he studied the civil law under the celebrated Andreas Alciatus, who was particularly endeared to our author by his general acquaintance with polite literature, and especially by his taste in poetry. Having studied a year under this eminent civilian, and taken his degrees, he returned to Mechlin, where he remained only a very few months. In 1533 he went into Spain with warm recommendations to the count of Nassau and other persons of high rank; and soon afterwards became secretary to the cardinal archbishop of Toledo, in a department of business which required no other qualifications than what he possessed in a very eminent degree, a facility in writing with elegance the Latin language. It was during his residence with this cardinal that he wrote his "Basia," a series of amatory poems, of which the fifth, seventh, and ninth *carmina* of Catullus seem to have given the hint. Secundus was not, however, a servile imitator of Catullus. His expressions seem to be borrowed rather from Tibullus and Propertius; and in the warmth of his descriptions he has the disgrace to exceed all former writers.

In 1535 he accompanied the emperor Charles V. to the siege of Tunis, but gained no laurels as a soldier. The hardships which were endured at that memorable siege were but little suited to the soft disposition of a votary of Venus and the Muses; and upon an enterprize which might have furnished ample matter for an epic poem, it is remarkable that Secundus wrote nothing which has been deemed worthy of preservation. Having returned from his martial expedition, he was sent by the cardinal to Rome to congratulate the pope upon the success of the emperor's arms; but was taken so ill on the road, that he was not able to complete his journey. But being advised to seek without a moment's delay, the benefit of his native air, he soon recovered. Having now quitted the service of the archbishop of Toledo, he was employed in the same office of secretary to the bishop of Utrecht; and so much had he hitherto distinguished himself by the classical elegance of

his compositions, that he was soon called upon to fill the important post of private Latin secretary to the emperor, who was then in Italy. This was the most honourable office to which our author was ever appointed; but before he could enter upon it, death put a stop to his labours. Having arrived at St. Arnaud, in the district of Tournay, in order to meet, upon business, with the bishop of Utrecht, he was on Oct. 8, 1536, cut off by a violent fever, in the very flower of his age, not having quite completed his twenty-fifth year. He was interred in the church of the Benedictines, and his relations erected to his memory a marble monument, with a plain Latin inscription.

The works of Secundus have gone through several editions, of which the most copious is that of Scriverius, published at Leyden, 1631. It consists of the "Basia," and of epigrams, elegies, &c. &c. A French critic who maintains that the genius of Secundus never produced anything that was not excellent in its kind, adds with too much truth, "Mais sa muse est un peu trop lascive." His "Basia" were first translated into English by Mr. Stanley, author of the "Lives of the Philosophers," but he omitted the 8th, 10th, 11th, 12th, and 14th. In 1731, a translation of the whole was published by an anonymous writer, who adopted a poetical version of the first and second by Elijah Fenton, and of the 9th and 16th by Mr. Ward. This translation is accompanied with the original Latin, and embellished with the cuts of Secundus and Julia from the Scriverian edition, for Secundus appears to have been somewhat of an engraver, and the cut of his mistress Julia is said to have been executed by him. A superior translation appeared at London in 1775, with a life of the author, of which we have availed ourselves. Secundus excelled his brothers in the elegance and classical purity of his Latin poetry, as much as he fell short of them in respect for decency.[1]

EVERDINGEN (CÆSAR VAN), a painter of histories, portraits, and landscapes, was born at Alkmaer in 1606, and studied under Van Bronkhorst, who soon observed and encouraged talents which he found superior to those of the rest of his disciples. He had a lively invention, and painted with freedom and firmness, and a good force of

[1] Life as above.—Moreri.—Niceron, vol. XVI.—Foppen. Bibl. Belg.—Burman's Sylloge Epist.—Saxii Onomast.

colouring. Many of his pictures are spoken of in terms of praise; but the one selected as his principal performance is the representation of the victory of David over Goliath, executed in 1648. It was painted on the folding doors of the organ in the great church at Alkmaer; and the sketch of it was preserved in the council chamber of that city. Everdingen died in 1679, aged 73.[1]

EVERDINGEN (ALDRET VAN), the nephew of the former, was born in Alkmaer, in 1621. Having first attended to the instructions of Roland Savery, he afterwards greatly improved by those of Peter Molyn, whom at last he surpassed in skill. He delighted most in the grand scenes of nature, or rather her more romantic features, such as rocks, torrents, and cataracts, which he executed with great freedom and variety of touch. In his time he had no superior; but Jacob Ruysdael followed him immediately, was indeed partly contemporary with him, and in his own style left him far behind in the brilliancy and force of his colours and execution, and the choice of his forms. However, Everdingen is highly deserving of great praise for the care which he took to make himself acquainted with the effects of nature, and the truth with which he marked them. He made a voyage up the Baltic, and was much gratified by and made much use of the scenery, which the romantic coasts of that sea, and of Norway, (which he also visited) afforded him. He died in 1675, and left behind him a great number of drawings, both of real views and compositions, which are very freely wrought. He was thought not to succeed so well in large works as in smaller ones, those coming more within the management of the neatness of pencilling, which characterizes his style of execution. The latter are very highly and very deservedly valued in Flanders and Holland.[2]

EVREMOND (CHARLES DE ST.), a writer, who distinguished himself by his talents and productions in polite literature, and who was many years resident in England, was born at St. Denis le Guast, in Lower Normandy, April 1, 1613. He was the third son of Charles de St. Denis, castellan or baron of St. Denis le Guast; and took the name of St. Evremond from a manor which was part of the estate of his father, and of which he was sometimes styled lord. He was intended, by his father, for the profession

[1] Pilkington. [2] Pilkington.—Strutt.—Deschamps, vol. II.

of the law; and, when he was nine years of age, he was sent to Paris to be bred a scholar. He was entered in the second form in the college of Clermont; and continued there four years, during which he went through a course of grammar learning and rhetoric. He was next sent to the university of Caen, in order to study philosophy; but he continued there one year only, and then returned to Paris, where he pursued the same study a year longer in the college of Harcourt. He distinguished himself not only by his application to literature, but by other accomplishments; and he particularly excelled in fencing, so that "St. Evremond's pass" was famous among those who were skilled in that art. When he had passed through a course of philosophy, he began to study the law: but, whether his relations had then other views for him, or that his inclination led him to a military life, he quitted that study after he had prosecuted it somewhat more than a year, and was made an ensign before he had quite attained to the age of sixteen. After he had served two or three campaigns, he obtained a lieutenant's commission; and, after the siege of Landrecy, in 1637, he had the command of a company of foot.

M. de St. Evremond distinguished himself in the army by his politeness and wit, as well as by his bravery; and his accomplishments procured him the esteem of the mareschals d'Etrées and Grammont, of viscount Turenne, of the count de Moissens, afterwards mareschal de Albret, of count Palluau, afterwards mareschal de Clerembaut, and of the marquis de Crequi, who also became a mareschal of France. He had a share in the confidence of these distinguished noblemen, and they always testified their friendship towards him. In 1640, M. de St. Evremond was at the siege of Arras; and, in the ensuing year, he obtained a post in the horse, which gave him fresh opportunities of signalizing himself. Soon after the duke of Enguien, afterwards prince of Condé, became so much pleased with his conversation, that he made him lieutenant of his guards, that he might have him constantly near him. He often read with him; and sometimes communicated to him his most secret projects, and entrusted him with affairs of the greatest moment. After the campaign of Rocroy, in 1643, M. de St. Evremond wrote a kind of satire against the French academy, which was published in 1650, and en-

titled, "The Comedy of the Academicians for reforming the French tongue *."

In 1644 he made the campaign of Fribourg; and the following year he received a dangerous wound at the battle of Notlingen. Being ordered to head a squadron, and to post himself below an eminence which was possessed by the enemy, he was there exposed, for three hours together, to all the fire of their small shot, and a battery of four field-pieces; so that he lost there most of his men, and was himself wounded in the left knee. His wound was so dangerous, that for six weeks he was supposed to be past recovery; but, by the skill of his surgeons, and the excellency of his constitution, his cure was at length effected. Thirty years after, however, his wound opened afresh in London; but, being properly treated, he felt no inconvenience from it, excepting that his left leg was somewhat weaker than the other. After the taking of Furnes, in 1646, the duke of Enguien appointed M. de St. Evremond to carry the news of it to court; and having, at the same time, opened to him his design of besieging Dunkirk, charged him to propose it to cardinal Mazarin, and to settle with him every thing which was necessary for the execution of that undertaking. M. de St. Evremond managed this business with so much dexterity, that he prevailed on the prime minister to agree to every thing which was required by the duke of Enguien. But, in 1648, he lost the

* The title of this piece, in French, at first was, "La Comédie des Académistes pour la Réformation de la langue Françoise." St. Evremond afterwards altered and improved it; and the title prefixed to it, in the French edition of his works, is, "Les Académiciens, Comédie." This piece has never been translated into English. Chapelain, the French poet, Godeau, bishop of Grasse and Vence, and other members of the French academy, are ridiculed in this comedy, which consists only of three acts. St. Evremond also wrote another comedy, which is printed in the French editions of his works, under the title of "Sir Politic Would-be, Comédie, à la maniere des Anglois." In this piece he introduces an English knight at Venice, forming schemes for the improvement of the Venetian government. One of the knight's plans of improvement was, the appointment of four doges, instead of one, for the government of that republic. As the doges of Venice, he remarked, were generally chosen to that office when they were much advanced in age, they were often indisposed, and unfit for public business; being sometimes confined to their chambers, and sometimes to their beds. But, if four doges were elected, then, if even two of them were sick, two of them would probably be well; and, if it should even happen that three of them should be ill at the same time, there would still be one of them capable of doing the business of the republic. In this piece the different modes of travelling of the French and the Germans are also ridiculed. St. Evremond likewise wrote another comedy, entitled, "Les Operas." It does not appear that either of these pieces were ever translated into English.

post which he had near that nobleman, now, by the death of his father, become prince of Condé. This prince took great delight in discovering what was ridiculous in the characters of his acquaintance; and often indulged himself in laughing at their foibles in private, in company with the count de Moissens and M. de St. Evremond. But the prince of Condé, who took great pleasure in ridiculing others, was not fond of being ridiculed himself. He was informed, that St. Evremond and the count had found out, that there was somewhat ridiculous even in him; that his extreme solicitude to discover the foibles of others was in itself a species of the ridiculous; and that they sometimes amused themselves with laughing at his highness. This excited in him so much resentment, that he took from M. de St. Evremond the lieutenancy of his guards, and would have no farther correspondence with the count de Moissens. It is, however, supposed, that a reconciliation would have been effected, if they had not been separated by the civil war, which about this time took place in France. When the prince of Condé returned into France, after the Pyrenean treaty, M. de St. Evremond went to wait upon him, and was very favourably received. The prince offered him his protection; and afterwards, on several occasions, gave him assurances of his affection and esteem.

In 1649 M. de St. Evremond went into Normandy, to visit his relations. About this time the parliament of Paris had declared against cardinal Mazarin; and the duke of Beaufort, the prince of Conti, and the duke of Longueville, following their example, the latter retired to his government of Normandy, where he assembled the nobility, and very earnestly endeavoured to prevail on St. Evremond to engage in his party. With this view he was offered the command of the artillery; but this office he declined; and has given a facetious account of his refusal in a satirical piece written by him about this time, entitled, "The duke of Longueville's Retreat to his Government of Normandy." He says, "They had a mind to bestow the command of the ordnance on St. Evremond; and, to speak the truth, considering his affection for St. Germain's (where the king then was), he would have been glad to have served the court, by accepting a considerable employment, of the business of which he knew nothing. But, having promised count de Harcourt to take no employment, he kept his word, not only from a principle of honour, but that he

might not be like the Normans, most of whom had broken their promise. From these considerations, he was induced generously to refuse the money that was offered to him, but which would never have been paid him."

When the civil war broke out, the French king, being acquainted with St. Evremond's merit and bravery, and knowing that he had constantly refused to join with those who were in opposition to the court, made him a mareschal de camp, or major-general. His commission was dated Sept. 6, 1652; and the next day he received a warrant for a pension of three thousand livres a year. He served afterwards in the war of Guienne, under the duke of Candale; but, after the reduction of Guienne, he was committed to the Bastile, where he was confined as a prisoner two or three months. Some jests that had been thrown out relative to cardinal Mazarin, in a company wherein St. Evremond was present, but in which he had no greater share than the rest, were the pretence for his confinement. But the true reason of it was supposed to be, a suspicion that he had given some advice to the duke of Candale, which was inconsistent with the cardinal's views. However, when St. Evremond obtained his liberty, he went to return thanks to the cardinal for his enlargement. Mazarin told him on this occasion, that "he was persuaded of his innocence, but that a man in his station was obliged to hearken to so many reports, that it was very difficult for him to distinguish between truth and falsehood, and not sometimes to do injustice to an honest man."

In 1654, M. de St. Evremond served in Flanders; and about three years after fought a duel with the marquis de Fore. He continued in the service in Flanders till the suspension of arms, which was agreed upon between France and Spain in 1659. The following year, he came over into England with count de Soissons, who was sent on an embassy to congratulate Charles II. on the restoration; and, when cardinal Mazarin set out from Paris with a great retinue, in order to negociate a treaty with the first minister of the king of Spain, St. Evremond was one of those who accompanied him. He afterwards sent a letter concerning the conferences to the marquis de Crequi, in which he informed him, that the cardinal had sacrificed the honour and interests of France to his own private views. In one part of this letter he said, "It is the cardinal's maxim, that a minister does not so much belong to the state as the

state to the minister; and, for this reason, if God grant him but a few years, he will get all the estates in the kingdom into his own hands." This letter of St. Evremond, concerning the Pyrenean treaty, became the occasion of his banishment from France. After the death of the cardinal, a copy of the letter fell into the hands of some of the courtiers who had been connected with him. They represented to his majesty the danger of allowing private men to judge of state affairs, and to censure the conduct of ministers. Their representations made such an impression on the mind of Lewis, that he immediately ordered M. de St. Evremond to be committed to the Bastile. But St. Evremond had no inclination to pay a second visit to that fortress; and, therefore, having received private information of the design, found means to make his escape out of France, and arrived in Holland about the end of the year 1661.

He did not continue long in Holland, but went over to England in 1662, and was well received at the British court. He particularly numbered among his friends the dukes of Buckingham and Ormond, the earls of St. Alban's and Arlington, lord D'Aubigny and lord Crofts. He also cultivated the acquaintance of those persons in England who were the most eminent for literature; and often conversed with Hobbes, sir Kenelm Digby, Cowley, and Waller. In England he wrote many literary pieces, which were afterwards printed. In 1665 he was seized with a disorder, which threw him into a kind of melancholy, and greatly weakened him. His physicians told him, that nothing but a change of air could cure him; and that, if he could not go to Montpelier, he would at least do well to cross the sea, and make some stay in Holland. He complied with this advice; and liked his situation in Holland so well, that he thought of spending the remainder of his life in that country. In a letter written about this time to the marquis de Crequi, he says, "After having lived in the constraint of courts, I console myself with the hope of ending my days in the freedom of a republic, where, if nothing is to be hoped for, there is at least nothing to be feared. It would be disgraceful to a young man not to enter the world with a design of making his fortune: but, when we are upon the decline, nature calls us back to ourselves; and, the sentiments of ambition yielding to the love of our repose, we find it agreeable to live in a country, where the laws guard

us against any subjection to the will of others; and where, to be secure of all, we need only be secure of ourselves. To this blessing we may add, that the magistrates have great authority in their offices for the interests of the public, but are little distinguished in their persons by any particular privileges or advantages. You see here none of those odious distinctions, which are so offensive to men of real good breeding; no useless dignities, or inconvenient degrees of rank; none of that cumbrous greatness, which restrains liberty, without advancing one's fortune. Here the magistrates procure our repose, without expecting any acknowledgment, or even any expressions of respect for the services that they render to us. They are rigorous in the execution of the orders of the state; firm and unaccommodating in the management of the interest of their country with foreign nations; mild and tractable with their fellow-citizens; and easy with all sorts of private persons. The foundation of equality remains, notwithstanding the exercise of authority; and, therefore, credit never makes a man insolent, nor do the governors ever bear hard on those that are governed."

During his stay in Holland, St. Evremond became acquainted with most of the foreign ministers and persons of distinction there; and also visited several eminent literary men, who happened then to be at the Hague; particularly Heinsius, Vossius, and Spinoza. Of the latter he gave the following account to Mr. Des Maizeaux: "He was," said he, "of a middle stature, and pleasing countenance. His learning, modesty, and disinterestedness, made him esteemed by all the ingenious persons then at the Hague. It did not appear, from his ordinary conversation, that he had those sentiments which were afterwards found in his posthumous works." About 1667, some applications were made to the French king, by means of M. de St. Evremond's friends, particularly of the marquis de Lionne, to induce that monarch to permit him to return to his own country: but these applications were not successful. In 1668, the prince of Tuscany arrived in Holland; and, as he designed to make some stay at the Hague, he hired a house there: but it happened, that, in the house which was taken for him, M. de St. Evremond had an apartment, as had also some other persons of distinction. They were, therefore, obliged to seek for other lodgings; but, when St. Evremond was preparing to remove like the rest, the

prince not only desired him to stay, but likewise to use his table whilst he continued at the Hague. He also ever afterwards testified his esteem for him, and sent him every year a present of some of the best Italian wines.

St. Evremond now thought of passing the remainder of his days in Holland; but, in 1670, sir William Temple delivered to him letters from the earl of Arlington, by which he was informed, that king Charles II. desired his return to England. This induced him to change his intentions; and, on his arrival in England, the king conferred on him a pension of three hundred pounds a-year. In 1675, the duchess of Mazarin arrived in England; and we are told, that "her house was the usual rendezvous of the politest persons in England; and in these assemblies the people of fashion found an agreeable amusement, and the learned an excellent pattern of politeness." It is added, that, in her house, "all manner of subjects were discoursed upon, as philosophy, religion, history, pieces of wit and gallantry, plays, and authors ancient and modern." St. Evremond spent much of his time at the house of the duchess of Mazarin, and appears to have had a great friendship for her. He was also on very friendly terms with the celebrated Ninon de l'Enclos, with whom he often corresponded. He sometimes passed the summer season with the court at Windsor, where he conversed much with Isaac Vossius, who had been made one of the prebendaries of Windsor by king Charles II. By the death of that prince, St. Evremond lost his pension; but, in 1686, the earl of Sunderland proposed to king James II. to create for him an office of secretary of the cabinet, whose province should be to write the king's private letters to foreign princes. The king agreed to the proposal, but St. Evremond declined accepting the office. He made his acknowledgments to lord Sunderland, and to the king; and said, "he should account himself very happy to be able to serve his majesty; but that a man of his age ought to think of nothing, but how to husband the little time he had to live, and to spend it in ease and tranquillity." After the Revolution, he was so well treated in England by king William, that he declined returning again to his own country, though the French king now gave him permission, and even promised him a favourable reception. Yet king William's characteristic address to him, when first introduced at court, could not be very acceptable to a man who valued

himself on his literary reputation; "I think you was a major-general in the French service!" About 1693, the abbot de Chaulieu sent a poem to the duchess of Mazarin, accompanied with a letter in verse, which contained a high compliment to St. Evremond, whom he compared to Ovid. St. Evremond made some remarks on the abbot's poetical epistle, in which he objected to the comparison between himself and the Roman poet. "Ovid," said he, "was the most witty and the most unfortunate man of his time. I am not like him, either as to wit or misfortunes. He was exiled among barbarians, where he made fine verses; but so doleful and melancholy, that they excite as much contempt for his weakness as compassion for his disgrace. Where I am, I daily see the duchess of Mazarin. I live among sociable people, who have a great deal of merit and a great deal of wit. I make very indifferent verses; but so gay, that they make my humour to be envied, while they make my poetry to be laughed at. I have too little money; but I love to be in a country where there is enough: besides, the use of it ends with our lives; and the consideration of a greater evil is a sort of remedy against a lesser. Thus you see I have several advantages over Ovid. It is true, that he was more fortunate at Rome with Julia than I have been at London with Hortensia: but the favours of Julia were the occasion of his misfortune; and the rigours of Hortensia do not make a man of my age uneasy."

St. Evremond was a kind of epicurean philosopher; but though his speculative morality was too lax, yet in his general conduct he appears to have acted like a man of probity. He preserved his health and his chearfulness to a very great age. In one of his letters to Ninon de l'Enclos he says, "At eighty-eight years of age, I eat oysters every morning. I dine heartily, and sup tolerably. Heroes are celebrated for less merit than mine." He was at length afflicted with a strangury, which was attended with great pain, and by which he was much weakened. Bayle tells us, in one of his letters, that it was publicly known, that St. Evremond used no assistance of minister or priest to prepare him for death; and that it was said, that the envoy from the court of Florence sent to him an ecclesiastic, who, asking him whether he would be reconciled, received for answer, "With all my heart: I would fain be reconciled to my stomach, which no longer performs its

usual functions." Bayle also says, "I have seen verses, which he wrote fifteen days before his death; and his only regret was, that he was reduced to boiled meats, and could no longer digest partridges and pheasants." He died on the 9th of Sept. 1703, aged ninety years, five months, and twenty days. Des Maizeaux says, "He preserved, to the very last, a lively imagination, a solid judgment, and a happy memory. The great and acute pains, which he felt during his sickness, never disturbed his tranquillity. He bore them with a courage and constancy that may be envied by philosophers of the first rate." The same writer gives the following description of his person: "M. dé St. Evremond had blue, lively, and sparkling eyes, a large forehead, thick eye-brows, a handsome mouth, and a sneering physiognomy. Twenty years before his death, a wen grew between his eye-brows, which in time increased to a considerable bigness. He once designed to have it cut off; but, as it was no ways troublesome to him, and he little regarded that kind of deformity, Dr. Le Fevre advised him to let it alone, lest such an operation should be attended with dangerous symptoms in a man of his age. He would often make merry with himself on account of his wen, his great leather cap, and grey hair, which he chose to wear rather than a periwig *." Des Maizeaux afterwards adds, "His behaviour was civil and engaging, his conversation lively and pleasant, his repartees quick and happy. We find very few that know how to read well. M. de St. Evremond told me one day, that he had not known three in his whole life that could read justly. He had this art in perfection; and, what is altogether as uncommon, he had a very happy way of telling a story."—"His humour was ever gay and merry; which was so far from declining towards the latter end of his life, that it seemed rather to gather fresh strength."—"He was extremely fond of the company of young people, and delighted to hear the stories of their adventures."—"Although he did not pretend to over-rigid morals, yet he had all the qualities of a man of honour. He was just, generous, and grateful; and full of goodness and humanity."

St. Evremond also drew his own character, in a letter to the count de Grammont. It is as follows: "He was a

* Pitt says of him, "Old Evremond, renown'd for wit and dirt,
Would change his living oftener than his shirt;
Roar with the rakes of state a month; and come
To starve another in his hole at home."

philosopher equally removed from superstition and from impiety; a voluptuary, who had no less aversion from debauchery than inclination for pleasure: a man who had never felt the pressure of indigence, and who had never been in possession of affluence. He lived in a condition despised by those who have every thing, envied by those who have nothing, and relished by those who make their reason the foundation of their happiness. When he was young, he hated profusion, being persuaded that some degree of wealth was necessary for the conveniencies of a long life. When he was old, he could hardly endure œconomy; being of opinion, that want is little to be dreaded when a man has but little time left to be miserable. He was well pleased with nature, and did not complain of fortune. He hated vice, was indulgent to frailties, and lamented misfortunes. He sought not after the failings of men with a design to expose them; he only found what was ridiculous in them for his own amusement. He had a secret pleasure in discovering this himself; and would, indeed, have had a still greater in discovering this to others, had he not been checked by discretion. Life, in his opinion, was too short to read all sorts of books, and to burden one's memory with a multitude of things at the expence of one's judgment. He did not apply himself to the most learned writings, in order to acquire knowledge; but to the most rational, to fortify his reason. He sometimes chose the most delicate, to give delicacy to his own taste; and sometimes the most agreeable, to give the same turn to his own genius. It remains that he should be described such as he was in friendship and in religion. In friendship he was more constant than a philosopher, and more sincere than a young man of good nature without experience. With regard to religion, his piety consisted more in justice and charity than in penance or mortification. He placed his confidence in God, trusting in his goodness, and hoping, that in the bosom of his providence, he should find his repose and his felicity *."

* His character also, as drawn by Dr. Knightley Chetwood, is in his works, to which Dryden added a supplement, which may be seen in Malone's edition of his Prose Works, vol. IV. In Spence's Anecdotes we have a short character of him by Pope: " M. St. Evremond would talk for ever. He was a great epicure, and as great a sloven. He lived, you know, to a great old age, and in the latter part of his life used to be always feeding his ducks, or the fowls that he kept in his chamber. He had a great variety of these and other animals all over the house, and used always to say, that when we grow old, and our own spirits decay, it re-animates one to have a number of living creatures about one, and to be much with them."

He was interred in Westminster-abbey, in the nave of the church near the cloister, where a monument was erected to his memory by his friends, with an inscription, in which he is highly praised. It is said to have been written by Dr. Garth. Dr. Atterbury, who looked on St. Evremond as an infidel, appears to have had objections to his being buried in the abbey, for which he is reflected upon, with petulant malignity, by one of the editors of the last edition of the Biographia Britannica.

By his will, St. Evremond, who died worth about 800*l.* left 20*l.* to the poor French refugees; and the same sum to "the poor Roman catholics, or of any other religion." His manuscripts he left to Dr. Sylvestre. The earl of Galway was his executor.

The works of St. Evremond consist of a variety of essays and letters, containing many ingenious and acute remarks on polite literature, and on life and manners, but very unequally written, together with some insipid poems, and several dramatic pieces. He possessed a considerable degree of wit and humour, and great knowledge of the world. He appears to have had a very intimate acquaintance with Roman literature; but acknowledged that he did not understand the Greek language. His works in French have passed through many editions, and been printed in different sizes. One edition is in two volumes, 4to, and some of the editions are in seven volumes, 12mo. An English translation of some of his works was published in two volumes, in 1700, 8vo; and a translation of some other of his pieces in 1705, in one volume, 8vo, under the title of "The posthumous Works of M. de St. Evremond, containing variety of elegant essays, letters, poems, and other miscellaneous pieces on several curious subjects." Another translation, in two volumes, 8vo, was published by Mr. Des Maizeaux, in 1714, with a dedication to lord Halifax. But the best edition was published by the same editor, with the life of the author prefixed, in 1728, in three volumes, 8vo. This translation, however, does not contain our author's poems, nor his dramatic pieces. There is also a collection of his anecdotes and opinions among the "Ana." His reputation has sunk considerably among his own countrymen, nor has there been any edition of his works printed in France for more than half a century. They consider none of his writings as worthy of perusal, except what he wrote on the genius of the Greeks and Romans, on man-

ners, on the peace of the Pyrenees, on the duke of Longueville, and the conversation of the marshal Hocquincourt with father Canaye. In his comedies they find neither wit nor interest, and assert that his verses have more vivacity than genuine poetry; but they bestow higher praise on his prose, and except only to his frequent affectation of antithesis and point. La Harpe, in a well-written character of his works, ascribes his reputation more to fashion and artful management, than to real merit. As to his personal character, enough has been said in the preceding sketch to exhibit its most striking features, those of the wit, the courtier, and the voluptuary.[1]

EWALD (JOHN), a Danish poet of considerable reputation in his own country, was born at Copenhagen in 1743, and had to contend with adversity during the greater part of his life. For some years he was a common soldier in the Prussian and Austrian service, and lived in a state of comparative indigence until his death, which happened at Copenhagen March 17, 1781. He acquired his first reputation by a work in prose, entitled "The Temple of Goodness," and afterwards wrote some dramas, as his countrymen say, in the style of Ossian and Shakspeare. His works were printed at Copenhagen, 1781—1791, 4 vols. 8vo, with engravings by Chodowicki, but are not known in this country.[2]

EXIMENO (ANTHONY), a Spanish ex-jesuit, was born at Balbastro, in the kingdom of Arragon, in 1732, and at the age of ten, went to Salamanca, where he began his studies with great ardour, and made extraordinary proficiency in mathematics and physics. In 1764 he was appointed to teach mathematics and engineering in the royal military school founded at Segovia. On entering into this office, he delivered a speech, shewing the necessity of cultivating the art of war upon fixed principles; and with a view to exhibit examples as well as precepts to his scholars, he published the lives of all the eminent Spanish heroes, under the title of "The Spanish military History," Segovia, 1769, 4to; and as a supplement, he added, in 1772, "The Engineer's Manual," 8vo. Both these works were much admired, the first particularly, for the elegance of the language, and the impartiality of the narrative. At what time

[1] Life by Des Maizeaux in his works.—Biog. Brit.—Nichols's Atterbury, vol. I.—Malone's Dryden, vol. IV. p. 65.—Spence's Anecdotes, MS.
[2] Dict. Hist.

he entered the order of the Jesuits is not known, but after their expulsion, he lived at Rome, and devoted his attention chiefly to music, of which, from his infancy, he was passionately fond. After six years' labour and study, he produced a work on the subject, which contributed, although without much reason, to his reputation in the musical world. This appeared at Rome in 1774, and was entitled "Dell' Origine e della regole della Musica, &c." 4to, in which, says Dr. Burney, too confident of his own powers, he imagined himself capable, with four years' study only, intuitively to frame a better system of counterpoint than that upon which so many great musicians had been formed. Possessed of eloquence, fire, and a lively imagination, his book has been called in Italy, "a whimsical romance upon the art of music, in which is discovered a rage for pulling down, without the power of rebuilding." The author has certainly, with shrewdness and accuracy, started several difficulties, and pointed out imperfections in the theory and practice of music, as well as in the particular systems of Tartini and Rameau; but his own resources and experience are totally insufficient to the task of correcting the errors of the old system, or forming a new one that is more perfect. He has more eloquence of language than science in music. His reasoning is ingenious and specious, even when his data are false; but his examples of composition are below contempt; and yet they are courageously given as models for students, superior to those of the old great masters of harmony.

Eximeno also wrote an apology for the abbé Andre's work on the origin, progress, and actual state of literature, entitled "Lettera del sig. abate Eximeno al R. P. M. Fr. Tommaso Maria Memachi sopra l'opinione del sig. abate Andres, intorno alla litteratura ecclesiastica de' secoli barbari," Mantua, 1783. Eximeno died at Rome in 1798.[1]

EXPERIENS. See ESPERIENTE.

EXPILLI (CLAUDE), president of the parliament of Grenoble, was born Dec. 22, 1561, at Voiron in Dauphiny. His father Claude Expilli had acquired great reputation in the army. This his son studied first at Turin, and in 1581 and 1582 went through a course of law studies at Padua, where he became acquainted with many of the most learned

[1] Dict. Hist. Suppl.—Burney's Hist. of Music, vol. II.—and art. in Rees's Cyclopædia.

men of his time, particularly Speroni, Torniel, Decianus, Pancirollus, Pinelli, Zabarella, Picolomini, &c. On his return to France, he took his doctor's degree at Bourges, where the celebrated James Cujas bestowed high praise on him. He then settled at Grenoble, and acquired such distinction among the advocates of the parliament, that the king Henry IV. considered him as fit for the highest offices in law. Expilli was accordingly promoted to that of king's procurator in the chamber of finances, king's advocate in parliament, and lastly that of president. The same monarch, as well as Louis XIII. employed him in many important affairs in the comté Venaissin, Piedmont, and Savoy, where he was first president of the parliament of Chamberi, after that city was taken in 1630. Three years after, the king made use of his services at Pignerol; but on his return to Grenoble, he died July 22 or 23, 1636, in the seventy-fifth year of his age. James Philip Thomasini, bishop of Citta Nova, wrote his eloge, and his life was written by Antony Boniel de Catilhon, his nephew, and advocate general of the chamber of accounts in Dauphiny. It was printed at Grenoble in 1660, 4to. Cherier, in his History of that province, says of him, that his works are an incontestable proof of his learning, which was by no means confined. He was an orator, lawyer, historian, and poet, a man of excellent private character, and a liberal patron of merit, which alone was a sure introduction to his favour. His works are both in prose and verse. His "Pleadings" were printed at Paris, 1612, 4to. His French poems, after the greater part of them had been printed separately, were collected in a large volume, 4to, printed at Grenoble in 1624; and among them are some prose essays on the fountains of Vals and Vivarez, and on the use of medicinal waters; a supplement to the history of the chevalier Bayard, &c. He wrote also a treatise on "French orthography," Lyons, 1618, folio, in which, however, he has not shewn much judgment, having proposed to spell according to pronunciation; and upon the whole, it appears that, although a man of learning as well as probity, he was a better magistrate than a writer.[1]

EXPILLI (JOHN JOSEPH), a French writer, and canon-treasurer of the chapter of St. Marine at Tarascon, was born at St. Remy in Provence, of an obscure family, in

[1] Moreri.—Dict. Hist.

1719. He was educated for the church, but his course of studies was general, and he early manifested a taste for voyages and works of geography, and expended all he was worth in gratifying this inclination, by travelling over part of Europe and the coasts of Africa to verify the relative situations of places, and correct the errors of former geographers. On his return, he employed himself in arranging and methodizing the observations and information he had collected on the climate, manners, population, and political interests of the different countries he had visited. These labours appeared so meritorious, that he was elected a member of the academies of Madrid, Stockholm, and Berlin. He died about the commencement of the French revolution, after having passed his life in successful study, and established an excellent character for benevolence. He published, as the result of his travels, 1. "Cosmographie," 1749, folio. 2. "Della casa Milano," 1753, 4to. 3. "Polychorographie," Avignon, 1755, 8vo, an abridged account of astronomy, chronology, history, geography, hydrography, &c. but too short to be useful, and altogether the worst of Expilli's works. 4. "Topographie de l'Univers," 1758, 2 vols. 8vo. 5. "Description de l'Angleterre, de l'Ecosse, et de Irelande," 1759, 12mo, executed with great truth and impartiality, and illustrated with many judicious reflections; the narrative is entertaining, but the author's inattention to his authorities has betrayed him into some blunders, although they do not affect the general merit of the performance. 6. "De la population de la France," 1765, folio, one of the best statistical accounts of the produce of French industry and cultivation, and very superior to all that had preceded. 7. "Dictionnaire geographique des Gaules et de la France," 1762—1770, 6 vols. folio. This work was left incomplete, but as far as it goes, appears to have given general satisfaction. 8. "Manuel geographe," 1782, a small volume for the use of schools, and well written.[1]

EXUPERIUS, a celebrated rhetorician, of the fourth century, who has frequently been confounded with a bishop of Toulouse, and with another bishop of Cahors of the same name, was a native of Bourdeaux, and taught eloquence at Toulouse and Narbonne. In this last mentioned city he was entrusted with the education of the two princes

[1] Dict. Hist.

Dalmatius and Hannibal, nephews of the reigning emperor Constantine. Before this Exuperius had been obliged to leave Toulouse, where the inhabitants set little value on his talents, but at Narbonne he was received with the respect due to him; and when the two princes, his pupils, were advanced to the throne, the one as emperor in the year 335, and the other as king of Pontus and Armenia, they conferred upon him the government of a province in Spain. Here he is said to have amassed great riches, and after holding the situation for many years, returned to his native country, and settled at Cahors, where he died, but at what time is not known. Ausonius bestows high praises on his general character and eloquence.[1]

EXUPERIUS, bishop of Toulouse, in the latter end of the fourth and beginning of the fifth century, who died in exile for the orthodox faith, is recorded as a model of true Christian charity. During a great famine, after selling the whole of his own property, he disposed of all the rich gold and silver plate belonging to the church, in order to feed the poor; he exerted his charity likewise towards the religious of Palestine and Egypt. St. Jerome speaks much of his bountiful disposition, and compares him to the widow of Sarepta, whose oil failed not. St. Jerome also dedicated to him his book on the prophet Zecharias. Exuperius changed the temple of Minerva at Toulouse into a church dedicated to the Virgin Mary, now the Dorade, and was the means of freeing the people of that city from their fears of the Vandals. We have no farther account of his history, except that he is supposed to have died in the year 417. He certainly was at Rome in the year 409, when it was taken by the Goths.[2]

EYBEN (HULDERIC), an eminent lawyer, descended from an ancient and noble family in East Friesland, was born at Norden, Nov. 20, 1629. He had the misfortune to lose his father, when he was in his sixth year, but by the care of his mother and relations, he was sent to college, where he made great progress in the earlier classical studies. He then went to Rintelin, and began a course of law. In 1651 he removed to Marpurg, about the time when the academy in that city was restored, and here he recounts among the most fortunate circumstances of his life that he had an opportunity of studying under Justus Sinold, or

[1] Moreri. [2] Ibid.

Schutz, and John Helvicus his son, the former of whom was chancellor of the academy, and the latter was counsellor to the landgrave of Hesse, and afterwards a member of the imperial aulic council. Under their instructions he acquired a perfect knowledge of the state of the empire, and took his doctor's degree in 1655. Soon after he was appointed by George II. landgrave of Hesse, to be professor of law, and his lectures were attended by a great concourse of students from every part of Germany. In 1669 he was invited by the dukes of Brunswick and Lunenburgh to Helmstadt, where he filled the offices of counsellor and assessor with great reputation. He was also appointed by the circle of Lower Saxony a judge of the imperial chamber of Spire, and in 1678 was received among the number of its assessors. The emperor Leopold, hearing of his eminent character and talents, engaged him to come to his court in the rank of aulic counsellor, and to reward his services, restored the rank of nobility which had been in his family. Eyben died July 25, 1699. His works were collected into a folio volume, and printed at Strasburgh in 1708. They are all on subjects of law. His son, CHRISTIAN WILLIAM, who was born in 1663, and died in 1727, was also a lawyer and classical antiquary. He published at Strasburgh, in 1684, "Dissertatio de ordine equestri veterum Romanorum," folio, which was afterwards inserted in Sallengre's "Thesaurus."[1]

EYCK (HUBERT VAN), a painter, born at Maaseyk in 1366, is regarded as the founder of the Flemish school of painting, the Giotto of Flanders; and exhibited, for that early period of art, great genius and skill. In concert with his brother John, he was celebrated for many extraordinary and curious works, executed in oil, after the latter had made his discovery of that mode of painting. He painted well also in distemper, but gave that up after he adopted the other. One work of his, painted in conjunction with John, was in a chapel of the cathedral of Ghent. Sir Joshua Reynolds, who saw it there, says of it, "it represents the adoration of the lamb taken from the Apocalypse: it contains a great number of figures in a hard manner, but there is great character of truth and nature in the heads, and the landscape is well coloured." It is now among the spoils of the French in the gallery of the Louvre; but while

[1] Moreri.—Journal des Sçavans, 1708.—Saxii Onomast.

at Ghent it was held in such estimation as to be shut up from public view, except on festivals; and at other times was only shewn to ambassadors or princes themselves who desired to see it. Philip I. of Spain wished to purchase it; but that not being practicable, he employed Michael Coxis to copy it, who spent two whole years about it, and received four thousand florins for his labour from the king, who placed it in the Escurial. This artist died in 1426, aged sixty.[1]

EYCK (JOHN VAN), younger brother to the preceding, and the supposed inventor of oil-painting, was born at Maaseyk in 1370, and studied with his brother, whom he afterwards excelled. His great discovery is said to have been made in 1410, in the following manner: He had painted a picture in the usual way (in distemper), and having varnished it, set it to dry in the sun's rays, as was customary; but either from the wood being ill seasoned and ill put together, or from the extreme violence of the heat, the picture was cracked and quite spoiled. He therefore deliberated how he should in future best prevent accidents of this nature happening to his works, and endeavoured to make a varnish which would dry in the shade, without the necessity of exposing it to the sun. After many experiments, he found at last that oil of linseed and of nuts, were more siccative than any others he had tried. These, when boiled with other ingredients, made the varnish so much wished for by him and other painters. He afterwards discovered that mixing these oils with his colours gave them a hardness, and in drying not only equalled the water colour, but gave them more brilliancy and force; and that, without the necessity of varnishing afterwards: and he was surprised to find also, that they united far better in oil than in water.

The fame of this discovery soon spread over Flanders and into Italy; and when he grew old, but not till then, he imparted his secret to several painters, both Flemish and Italian. And it must be confessed the art of painting is very highly indebted to him for this foundation of the wonderful success with which succeeding ages have profited by this very useful discovery. As a painter he possessed very good talents, considering the early period of

[1] Descamps, vol. I.—Pilkington.—Sir Joshua Reynolds's Works.—Rees's Cyclopædia.

the art. He copied his heads generally from nature; his figures are seldom well composed or drawn. But his power of producing richness of positive colours is surprising, and their durability no less so. He paid great attention evidently to nature, but saw her in an inferior style. He laboured his pictures very highly, particularly in the ornaments, which he bestowed with a lavish hand, but with all the Gothic taste of the time and country in which he lived. In the gallery of the Louvre is a picture of the "Divine Being," as he chose to call it, represented by an aged man with a long beard, crowned with the pope's tiara, seated in a chair with golden circles of Latin inscriptions round his head, but without the least dignity of character, or evident action or intention. It is the very bathos of the art. At the earl of Pembroke's, at Wilton house, is a small picture which does him more credit. It represents the nativity of our Saviour, with the adoration of the shepherds, and the composition consists of four figures, besides the Saviour and four angels, and has in the back ground the anomaly of the angels at the same time appearing to the shepherds. It is in oil, and the colours are most of them very pure, except those of the flesh. The garment of Joseph is very rich, being glazed thick with red lake, which is as fresh as if it were new. Almost all the draperies are so glazed with different colours, and are still very clear, except the virgin's, which, instead of maintaining its blue colour, is become a blackish green. There is a want of harmony in the work, but it is more the effect of bad arrangement of the colours than the tones of them. The glory surrounding the heads of the virgin and child is of gold. We have been the more particular in stating these circumstances of this picture, because our readers will naturally be curious to know how far the original inventor of oil painting succeeded in his process, and they will see by this account that he went very far indeed, in what relates to the perfection of the vehicle he used, which, if he had happily been able to employ as well as he understood, the world would not have seen many better painters. He lived to practise his discovery for thirty-one years, dying in 1441, at the advanced age of seventy-one.

Although in the preceding sketch we have principally followed the first authority in our references, it must not remain unnoticed that the learned antiquary, Mr. Raspe, has proved, in the opinion of sir Joshua Reynolds beyond

all contradiction, that the art of painting in oil was invented and practised many ages before Van Eyck was born.[1]

EYCKENS, or EYKENS, called the OLD, was born at Antwerp in 1599, and became eminent for his historical paintings. His compositions are full of spirit; his figures have some degree of elegance; his draperies are broad, and the back-grounds of his pictures are enriched with architecture and landscape in a good taste. As he always studied and copied nature, his colouring was warm, agreeable, and natural; and to his carnations he always gave a great deal of delicacy, particularly to the carnations of his nymphs and boys. He painted subjects in one colour, such as basso-relievos and vases of marble, extremely well; and was frequently employed to insert figures in the landscapes of other masters, as he designed them correctly, and adapted them to the different scenes with propriety and judgment. The principal paintings mentioned as his productions are, a "Last Supper," in St. Andrew's church at Antwerp; "St. John preaching in the Desert," in another church; "St. Catherine," in the cathedral of Antwerp, &c. The time of his death is not known. Descamps has strangely divided him into two persons, in both which the dates are erroneous.[2]

EYNDIUS OF HELMSTEDE (JAMES), a Dutch Latin poet and historian, was born at Delft in Holland, of a family of men of the sword. He embraced the same profession himself, and was a captain of cuirassiers in the Dutch service. With no less zeal he courted the muses, and acquired considerable reputation, both as a soldier and poet. In 1611 a quarto volume of his Latin poems was printed at Leyden, containing "Nugarum liber unus: Belli Flandrici libri duo; Senatus convivalis, Mars exul, &c." He also wrote a treatise "De Saltationibus veterum," which he dedicated to Joseph Scaliger. Eyndius died at his castle at Helmstede, in the isle of Schowen in Zeland, Sept. 11, 1614. After his death the states of Zeland ordered his "Chronicon Zelandiæ" to be published at Middleburgh, 1634, 4to. This chronicle extends to 1296. The abbé Lenglet mentions another work not noticed in the Bibl. Belg. "Jacobus Eyndius de pace à Batavis anno 1609 oblata," Leyden, 1611, 4to.[3]

[1] Rees's Cyclopædia.—Walpole's Anecdotes.—Descamps, vol. I.—Reynolds's Works, vol. II. 250. [2] Descamps, vol. II. and vol. III.—Pilkington.
[3] Moreri.—Foppen. Bibl. Belg.

EYRE (Francis), a Roman catholic gentleman of Warkworth castle in Northamptonshire, who died in London, Oct. 7, 1804, was the author of some controversial pamphlets; 1. "A few Remarks on the History of the Decline and Fall of the Roman empire, relative chiefly to the two last chapters. By a gentleman." London, 1778, 8vo. 2. "A short Appeal to the Public. By the gentleman who is particularly addressed in the Postscript of the Vindication of some passages in the fifteenth and sixteenth chapters of the Decline and Fall of the Roman Empire," London, 1799, 8vo. "A short Essay on the Christian Religion, &c.; the whole proposed as a preservative against the pernicious doctrines which have overwhelmed France with misery and desolation. By a sincere friend of mankind, London," 1795, 8vo.—On Mr. Churton, rector of Middleton-Cheney, to which parish that of Warkworth adjoins, addressing to his parishioners, at his first coming among them, "A Defence of the Church of England," Mr. Eyre, feeling the strength of his arguments against the religion of the church of Rome, which he professed, published, 4. "A Letter to the Rev. Mr. Ralph Churton, &c. from Francis Eyre, of Warkworth, esq." London, 1795. This was answered by Mr. Churton; and Mr. Eyre published, 5. "A Reply to the Rev. Ralph Churton, &c." London, 1798; which occasioned a short postscript by Mr. Churton, and there the controversy ended.[1]

EYRE (James), lord chief justice of the court of common pleas, a native of Wiltshire, was born in 1734, and educated, if we mistake not, at Winchester, and afterwards at Merton college, Oxford, where he took his degree of M. A. in 1759, but before that had begun to study law in London. His first professional appearance was as one of the four common pleaders belonging to the city of London, who purchase their situations, and are usually called the city counsel. He is said to have been at this time decent in his manners, grave in his appearance, and regular in his attendance, but was not known beyond the practice of the lord mayor's and sheriff's courts, and had displayed no particular tokens of future eminence. An accidental event, however, brought him forward into unexpected notice, and subsequent circumstances led him to distinction. At this period sir William Morton was re-

[1] Gent. Mag. 1804.

corder of London. He had quitted the practice of the bar, and confined himself to the duties of that station. He had been brought into parliament by the influence of the duke of Bedford, and had looked with a natural expectation to a seat in one of the courts of law; but at length, disappointed, and growing old, he applied to the court of aldermen for leave to appoint a deputy to assist him in his official duties.

The common serjeant, the second law-officer in the corporation of London, had an evident claim to such an appointment. Mr. Nugent, an amiable and excellent man, though of no great professional name, and fully equal to any employment connected with the city of London, in whose service he had spent the greater part of his life, now filled that situation. These gentlemen, however, having differed in some points of legal discussion, that had been officially proposed to their consideration, such a coolness had taken place between them, that Mr. Eyre, who had gained the favour of sir William Morton, was proposed by him to be deputy recorder, and his influence in the court of aldermen being superior to that of Mr. Nugent, he obtained the appointment. It soon appeared that he possessed knowledge and abilities fully adequate to his station, and as the recorder's duty now devolved, in a great measure, upon Mr. Eyre, he had an opportunity of proving his qualifications in such a manner, that on the death of sir William Morton in 1762, he was elected by the court of aldermen to succeed him. As recorder of London he now enjoyed an office of great honour, as well as emolument, and it also gave him the distinction of a silk gown in Westminster-hall, and precedency after the serjeants at law.

He had not, however, proceeded long in the calm exercise of his duties, when he was called upon to encounter difficulties, and to be involved in circumstances, which had not encumbered any of his predecessors. We allude to the period when the wild delusion of "Wilkes and Liberty" had in some degree influenced the whole kingdom; and whose epidemic rage had, in a peculiar manner, infected the metropolis. A very large majority of the livery espoused every measure that was brought forward in opposition to government. The lower classes, too fond of uproar, supported the same principle; and the corporation itself became at length subject to the predominating influence. The sheriffs were selected from among those

citizens who were the most violent in support of opposition measures; and men totally unconnected by their situations and characters with the city, purchased their freedom, and took up their livery, in order to take upon themselves these troublesome and expensive offices. The ordinary rotation of the court of aldermen was infringed, to elect such of its members to the chief magistracy as were the partizans and supporters of Mr. Wilkes and his cause.

In this state of civil discord, the recorder gave his opinion with firmness and understanding; but he could only give his counsel, and passively submit to the majority of the corporation. At length, a remonstrance to the throne was proposed and carried in a court of common council, which contained such opinions, that the recorder peremptorily refused to exercise his official functions on the occasion. He represented it as enforcing doctrines which he should ever oppose, and expressed in a language unfit for the sovereign to hear. He was therefore determined not to be the organ by which his majesty should receive such an insult. Sir James Hodges, the town clerk, supplied the place of the recorder on this occasion. He was a sensible conceited man, who had been a bookseller on London Bridge, and whose oratory in the common council had raised him to his situation. The office gratified his vanity, and has secured to him a renown, which few booksellers have derived from works not published by themselves: it has caused his name to be recorded in the Letters of Junius.

The resolution of the recorder was, however, attended with considerable mortification and some danger. He was summoned to justify his conduct before the common council, and his speech on that occasion was not calculated to avert the vote of censure which followed it. He was not only treated with great acrimony, but it was in the view of the powerful party to deprive him of his office. They, however, contented themselves with holding him forth, not only in their speeches, but in publications and caricatures, as an offensive character, and a city mob at that time was a very unpleasant enemy. In the temper and disposition of administration at this period, such conduct was certain of a reward; and the recorder was, in 1772, appointed a baron of his majesty's exchequer. In a short time subsequent to his possession of the ermine, on a question proposed to the twelve judges by the house of lords, baron Eyre was distinguished by his argument on that occasion.

That he conducted himself with honour and ability in his judicial station, appears from his successive advancements. In 1787 he succeeded that able lawyer and excellent man sir John Skynner, as chief baron of his own court. On the resignation of lord Thurlow in 1792, he was appointed first commissioner of the great seal; and on the removal of lord Loughborough, in the succeeding year, to the chancery bench, he succeeded that noble judge as chief justice of the common pleas, in which situation he continued until his death, at his seat, Ruscombe, in Berkshire, July 6, 1799, in the sixty-fifth year of his age.

As his judicial life was one sober series of official employment, in which no extraordinary events called forth an extraordinary application of mind or knowledge, his reputation is confined to the regular scene of public duty. It may, perhaps, be thought that his appointment to preside at the state trials in London in 1794 is an exception to the foregoing observation. It was indeed a very important charge; nor do we mean to disparage his useful qualities or acknowledged integrity, by expressing our opinion concerning it. Whether it arose from his superior view of the case, an harassed mind, or what he conceived to be a discreet accommodation to the circumstances of the moment, we do not pretend to determine; but it appeared to us that he did not resist the bold irregularities of Horne Tooke as sir Michael Foster would have resisted them.

In private life, lord chief justice Eyre displayed the qualities which rendered him estimable among his friends, nor was he less respected by his brethren in public life. In him was exhibited a rare union of judicial qualities; and his talents and disposition were such as peculiarly adapted him to the bench. To great sagacity he added great candour. Though he soon discerned the merits, and foresaw the issue of a cause, he never betrayed any impatience, nor relaxed in his attention during its progress; and in this as in other respects, resembled the venerable Hale; it was scarcely possible to discover the opinion which he had formed before the moment when he was called upon to deliver it publicly. He was not only impartial in the ordinary sense of the word, but anxious to prevent his judgment in the case before him from being biassed by his indignation at any illiberal or dishonest conduct. Such indeed was the temper and ability with which he sifted every question, as commonly to extort an acknowledgment

even from the unsuccessful party, that his case had been fairly, fully, and dispassionately heard and determined.

His knowledge of the law consisted in a familiar acquaintance with those principles which extensive reading and long experience had impressed upon his mind, rather than in a ready recollection of decided cases. But his application of principles was seldom erroneous; for, as his apprehension was clear, and his judgment strong, he embraced the most complicated variety of facts, and discerned the bearings of the most intricate question. As he comprehended with precision, he explained with perspicuity; and, perhaps, no man ever performed the delicate and arduous task of commenting upon evidence to a jury, more usefully to the jury themselves, more satisfactorily to the parties concerned, or more to the advancement of the ends of justice. From his own opinions he was ever ready to recede, when convinced by mature reflection, or the arguments of counsel, that they were ill-founded; and in doing so, he willingly avowed the error he had committed. His judgments displayed great learning, employed by a vigorous understanding; the reasoning cogent, the illustration apposite, the language manly, and not unfrequently eloquent. Perhaps, in no part of his public duty was he more eminent, though none was more repugnant to his feelings, than in the administration of criminal justice. In this department, though the mildness of his disposition inclined him to mercy, he yielded not to indiscriminate lenity, because he remembered that he was the guardian of the public safety. He was convinced that the observance of solemnity in the courts of justice contributed to excite veneration for their proceedings. His judicial deportment, therefore, was calculated to convey an impression of awe and respect. But though his manner was grave and punctilious, it was marked with great courtesy, for it was not dictated by pride, but by a conscientious regard for the dignity of the court. That this was the case, those who had the happiness to know him in private life could testify, where it seemed as much his aim to draw closer round him by social ease and unaffected pleasantry the circle of his friends, as it was in public to maintain the distance that his situation required. Nor, amidst the amiable qualities which distinguished his private life, should be unrecorded his warm and affectionate attachment to his relations and friends, his prompt and active zeal to promote the welfare

of many who were little known to him but by their want of his assistance, his affability and tenderness towards all his dependants and domestics, and the support given to his elevated station by an hospitable and liberal establishment.[1]

EYSEL, or EYSELIUS (JOHN PHILIP), a physician and medical writer, was born at Erfurt in 1652, and first educated in the college of that place, and afterwards studied medicine both there and at Jena. He took his doctor's degree at Erfurt in 1680, and removing soon after into Westphalia, was made physician to the city of Bockem; but on the plague disappearing, which had broke out there, he returned in 1685 to Erfurt, and two years after was appointed professor extraordinary of medicine. In 1693 he was promoted to be professor in ordinary, and obtained at the same time a place in the faculty. In 1694 he exchanged his professorship of pathology for that of anatomy and surgery, to which botany was afterwards united. In 1713 he was presented with the degree of master of arts, and in 1715 admitted a member of the academy of the "Curieux de la Nature." He died June 30, 1717, leaving the following works: 1. "Enchyridion de formulis prescribendis, secundum methodum Gaspàri Crameri," Erfurt, 1698, 8vo. 2. "Compendium Anatomicum," ibid. 1698, 8vo, 1710, 4to. 3. "Compendium Physiologicum," ibid. 1699, 8vo. 4. "Compendium Chirurgicum," ibid. 1714, 8vo. These, with his other works, theses, &c. were collected and published in fol. 1718, under the title of "Opera Medica et Chirurgica.[2]

EZEKIEL, a Jew, was a Greek poet, who wrote tragedies on subjects of the sacred history. Large fragments of a tragedy by him, on the departure of Israel from Egypt, have been preserved by Clemens of Alexandria, and Eusebius. Various opinions are held concerning the time in which he lived. Eusebius introduces a Demetrius as quoting him; and if that was (as an eminent writer of the present day supposes) Demetrius Phalereus, he must have lived near 300 years before the birth of our Saviour. Others bring him down to a century after that period. He must, at all events, have been prior to Clemens, who quotes him; and certain it is, that there are some remarkable expressions concerning the divine Logos in his fragments.[3]

[1] European and Gent. Mag. for 1799. [2] Moreri.—Haller's Bibl. Bot.
[3] Moreri.—Cave, vol. I.—Saxii Onomast. but principally Whitaker's Origin of Arianism, p. 219, &c.

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TO THE

THIRTEENTH VOLUME.

Those marked thus * are new.
Those marked † are re-written, with additions.

END OF THE THIRTEENTH VOLUME.

Printed by Nichols, Son, and Bentley,
Red Lion Passage, Fleet Street, London.